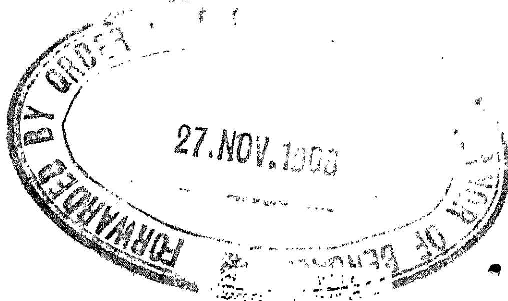
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CATALOGUE

OF THE

ARABIC AND PERSIAN MANUSCRIPTS

IN THE

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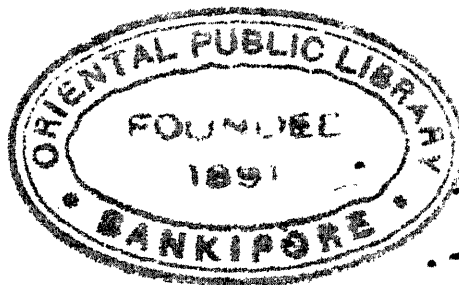
AT

BANKIPORE

PREPARED FOR THE GOVERNMENT OF BENGAL UNDER THE SUPERVISION OF

E. DENISON ROSS, PH.D.

Vol. I



Catalogue

OF THE

Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

4493



PERSIAN POETS

FIRDAUSI TO HAFIZ

Vol. I

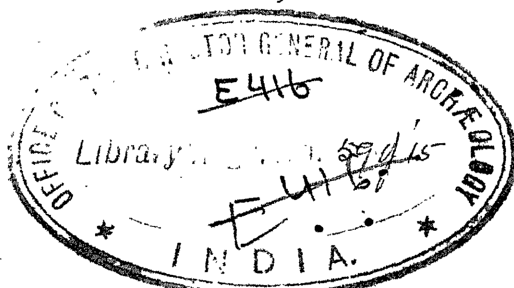
Prepared by

MAULAVI ABDUL MUQTADIR

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CALCUTTA
THE BENGAL SECRETARIAT BOOK DEPÔT
1908



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PREFACE.

THE present volume constitutes the first instalment of the series of volumes which are to contain a complete and descriptive catalogue of the Arabic and Persian Manuscripts preserved in the Oriental Public Library at Bankipore.

The Library owes its origin to Maulavi Muhammad Bakhsh Khan, who, at the time of his death in July 1876, left a collection of fourteen hundred volumes. In 1891, when the Library was opened to the public, it contained nearly four thousand manuscripts. The number of manuscripts is now upwards of six thousand. These subsequent additions are entirely due to Maulavi Muhammad Bakhsh's son, Khan Bahadur Maulavi Khuda Bakhsh Khan, C.I.E., to whom the Library in its present state owes its existence.

Not long after my arrival in India, in 1901, I had the privilege of visiting this Library with Lord Curzon. In view of the fact that this splendid collection was almost unknown in Europe, and not nearly so well known as it deserved to be among the learned Muhammadans of India, I had no difficulty in convincing so great a patron of learning as Lord Curzon of the imperative need of having the Library properly catalogued, and at His Excellency's desire the Government of Bengal undertook to provide funds for this purpose.

The next step of importance was to find right men for the task and to train them in the European methods of cataloguing. I was fortunate enough to find among the Muhammadans studying in Calcutta two young men who seemed to me to possess the necessary qualifications and tastes: namely,

Maulavi Kamaluddin Ahmad for Arabic; and

Maulavi Abdul Muqtadir for Persian.

During the year 1904 these young students went through a regular course of training, during which they prepared a *catalogue raisonné* of the Arabic and Persian Manuscripts in the Calcutta Madrasah, which was published in 1905.

With the experience thus gained they proceeded to Bankipore and began their labours, Maulavi Kamaluddin taking up the Koranic Literature and Maulavi Abdul Muqtadir the Persian Poetry. At the end of two years Maulavi Kamaluddin, having accepted the important post of Superintendent of the Chittagong Madrasah, was obliged to give up his cataloguing work, and his place was taken by Maulavi Azimuddin Ahmad, who since his appointment has been chiefly occupied with the Arabic works on Medicine, of which the Library possesses a very fine Collection of MSS., second only to that of the Rampur Library.

Critics may possibly point out that a great many details contained in the present catalogue are sufficiently well known to scholars to make anything beyond a reference to authorities unnecessary. It must however be borne in mind that this is the first large *catalogue raisonné* of Arabic and Persian Manuscripts ever published in India; and that it is consequently to serve as a work of reference and a model to all future compilers of catalogues in India. European catalogues are not easily procured in India, and when procured are often difficult for a man knowing no other European languages than English to consult.

In the biographical and bibliographical details given under each work the compiler has throughout endeavoured to use original sources

and to form independent views, and in this he has laid under contribution several rare biographical works which were unknown or inaccessible to his predecessors.

The whole catalogue of the Persian Poetry will probably occupy three volumes. The present volume deals with the poets from Firdausi to Ḥâfiẓ.

Among the many remarkable and interesting works which are noticed in this volume the following are specially worthy of attention:—

1.—A splendid copy of the Shah Namah (No. 1) which Alimardan Khan presented to the emperor Shah Jahan.

2.—A copy of the Rubâ'is of Sayfuddin Bakharzi (No. 56), of which no other copy is known.

3.—A splendid copy of the Haftband of Kashi (No. 114), notable for its superb caligraphy.

4.—A very old copy of the lyrical poems of Salman of Sawah, written thirty-three years after the poet's death (No. 147).

5.—A unique copy of the diwan of Ruknuddîn Sâ'in (No. 149).

6.—A very valuable and interesting copy of the diwan of Ḥâfiẓ, from which the emperors Humâyûn and Jahângîr took omens, and on which they made notes with their own hands (No. 151).

While the present volume was being printed I was absent from India, and during that time Mr. J. A. Chapman very kindly supervised the work as it passed through the press.

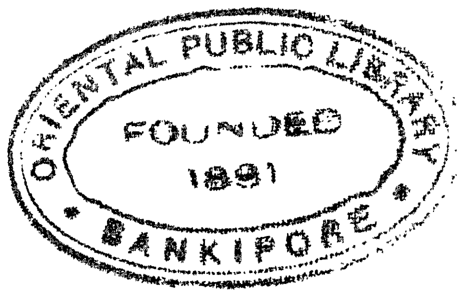
I cannot in this place refrain from saying a few words in praise of the compiler of this volume. Maulavi Muqtadir has risen to the height of his task by sheer devotion and energy, coupled with a scholarly instinct such as is rarely met with among Muhammadans. In fact, I think that the present volume with all its shortcomings

represents a higher level of scholarship than has hitherto been reached in modern literary research in India, at any rate as far as concerns Islamic studies. It marks a new epoch, and I trust it may be the forerunner of much more work of the same standard of excellence.

E. DENISON ROSS.

CALCUTTA, *April* 1908.

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ORIENTAL PUBLIC LIBRARY
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PERSIAN MANUSCRIPTS.

No. I.

foll. 612; lines 25; size 16 × 10; 10¾ × 5¼.

شاهنامه

SHÂH NÂMAH.

By Firdausî.

Firdausî, with his full name ابو القاسم منصور الفردوسی الطوسی, the great epic poet, was born in Shâdâb, near Ṭûs, about A.H. 321 or 322 = A.D. 933 or 934, and died in A.H. 411 = A.D. 1020. According to some the poet died in A.H. 416 = A.D. 1025, or A.H. 421 = A.D. 1030.

The earliest account of the poet is that given by Aḥmad bin 'Umar-un-Niẓâmî-ul-'Arûḍî, of Samarqand, who visited the poet's tomb in A.H. 510 = A.D. 1116. (See Browne's translation of the Chahâr Maqâlah, published in J. R. A. S. 1900, pp. 77–84.)

For other notices of Firdausî's life see:—

Daulat Shâh, p. 54; Haft Iqlîm, fol. 209b; Taqî Auḥadî, fol. 541b; Riyâḍ-ush-Shu'arâ, fol. 298b; Khazâna-i-'Âmirah, fol. 277a; Âtash Kadah, p. 122; Nashtar-i-'Ishq, p. 1331; Makhzan-ul-Ġarâ'ib, fol. 596; Ḥabîb-us-Siyar, vol. ii. juz 4, p. 22; Turner Macan's edition of Shâh Nâmah, Cal. 1829; J. Mohl, Paris, 1838–1878; J. A. Vullers, 1876; Elliot, History of India, vol. iv. p. 190; Sprenger, Oude Catalogue, p. 405; Ouseley, Biographical Notices, pp. 54–99; W. Pertsch, p. 68; G. Flügel, i. p. 492; Hammer, Schöne Redekünste Persiens, p. 50; Wallenbourg, Notice sur le Schahnamé, Vienna, 1810; Görres, Heldenbuch von Iran, Berl. 1820; J. Atkinson, Soohrab, a poem, Calcutta, 1814, and the "Shah Nâmah of Firdausî," London, 1832; Starkenfel's,

Kej-Kawus in Masenderan, Vienna, 1841; A. F. von Schack, Heldensagen, 1851; and Ethé, Firdusi als Lyriker, Sitzungsberichte der Bayerischen Akademie, 1872, p. 275, and 1873, p. 623, and especially Nöldeke's 'Persische Studien II,' Sitzungsberichte der Kais. Acad. der Wissenschaften in Wien, 1892, vol. 126.

The work has been frequently lithographed and printed. See Ethé, India Office Lib. Cat., No. 860.

This copy contains the introduction written in A.H. 829 = A.D. 1426 by the order of Mirzâ Bâysanġar, and no copy in this library contains the older preface (anterior to the Bâysanġarî recension) designated by Mohl (i. p. xv.) as "Préface No. II." (See Rieu, ii. p. 534[a]; Ethé, India Office Lib. Cat., No. 860; W. Pertsch, Berlin Cat., p. 732.) This older preface has been translated by M. de Wallenbourg in his "Notice sur le Shahnamé," Vienna, 1810.

According to the present preface, it appears that separate records of the annals of the early Persian kings, preserved in the library of Yazdjird III., were by his order arranged into a complete history from the reign of Kyûmurṣ, the first Persian king, down to the death of Khusrû Parwîz, that is, to A.H. 6 = A.D. 627, by one Dânishwar Dihqân, in Pahlawî. After the conquest of Persia, during the caliphate of 'Umar, this valuable history was carried off to Arabia. From there it travelled to different countries, and subsequently came into the hands of Ya'qûb Layṣ, in Khurâsân, who sent it to India. In A.H. 346 = A.D. 957 this history was translated into Persian by the order of Abû Manṣûr-al-Mu'ammarî, and the account from Khusrû Parwîz to Yazdjird III. was added to it. One of the descendants of the Sasânian kings ordered Daqîqî to versify the work; but he had completed only one thousand verses when he was assassinated by one of his slaves. No further attempts were made till the reign of Sulṭân Maḥmûd of Ġaznî, who by some accident possessed a copy of the Persian version of this valuable history, out of which he selected seven stories and gave them to his seven court poets to versify, in order to decide which of them was the most competent person to turn the whole work into verse. 'Unṣurî was adjudged the best, and was therefore ordered to begin the work, as Firdausî says:—

چنان رفت فرمان مالک رقاب
که نظم آورد عنصری این کتاب

Firdausi, who was in Ṭûs, hearing of the great work ordered by Maḥmûd, determined to complete the work Daqîqî had left unfinished; but having no complete account of the early legends of Persia he was unable to carry out his plans, when one of his friends Muḥammad Lashkarî furnished him with the necessary annals. Having versified the battles of Ḍuḥâk and Farîdûn, which became highly popular, he

went to Ġaznî. Here he met 'Unṣurî, 'Asjadî and Farrukhî, whom he satisfied with his skill and learning, and was subsequently introduced into the court of Maḥmûd, who was highly pleased with him and entrusted to him the composition of the Shâh Nâmah. The author of the Chahâr Maqâlah (*loc. cit.*) says that Firdausî completed the poem in Ṭûs, where it was transcribed in seven volumes by one 'Alî Daylam. It is said that Maḥmûd, who had promised Firdausî to give fifty thousand dirhams for the poem, being induced by some of his courtiers, offered the poet only twenty thousand dirhams. Thus bitterly disappointed Firdausî wrote a satire on Maḥmûd, and went to Sipahbad Shîrzâd, the ruler of Tabaristân, who tried to console Firdausî by pleading Maḥmûd's innocence, and expunged, with the exception of a few, the satirical verses. Subsequently Maḥmûd sent his promised reward to Firdausî in Ṭûs, but it reached there at a moment when the corpse of the poet was being borne to the burial ground. The reward was then offered to the poet's only daughter, who proudly declined to accept it.

This grand epic poem, containing sixty thousand verses, represents the National Legends of Persia, and was completed, as mentioned in the epilogue of this copy, in A.H. 400 = A.D. 1009. According to a rare epilogue in the copy noticed in Rieu ii., p. 535, and in Ethé, Ind. Office Lib. Cat., No. 878, the poem was completed in A.H. 389 = A.D. 999, and according to some verses of the same copy in Rieu even in A.H. 384 = A.D. 994.

بنام جهان داور کردگار
زهجرت شده چار صد سال بار

after a labour of thirty-five years in the author's eightieth year.

بهسی سال و پنج ازسرای سپنج
بسی رنج بردم بامید گنج

Contents :—

foll. 1ᵇ–13ᵃ. The Bâysanġarî preface

Beginning :—

افتتاح سخن آن به که کند اهل کمال
به ثنای ملک العرش خدای متعال

It should be noticed here that Kamâl-i-Khujandî (d. A.H. 803 = A.D. 1400) begins his dîwân with this verse.

fol. 13ᵇ. Begins the first half of the Shâh Nâmah :—

بنام خداوند جان و خرد
کزین برتر اندیشه برنگذرد

fol. 295b. Begins the second half of the Shâh Nâmah :—

چو لهراسپ بنشست برتخت شاد
به شاهنشهي تاج برسر نهاد

After fol. 136 one folio, containing 41 verses, is missing.

After fol. 302 one folio, containing 55 verses, corresponding with the Macan's edition, vol. ii. pp. 1052–54, is missing.

After fol. 413, one folio containing 57 verses, corresponding with Macan's edition, vol. iii. pp. 1395–97, is missing.

After fol. 486 one folio, of 55 lines, corresponding with Macan's edition, vol. iii. pp. 1652–54, is also missing.

This copy contains about fifty thousand verses.

foll. 6b, 13b, 16b, 36a, 48b, 81b, 105b, 114a, 153a, 168a, 206a, 226b, 254a, 284a, 295b, 296a, 342b, 380b, 396a, 435a, 455a, 468a and 526a, contain the most beautiful Persian miniatures painted in gold and colours.

Written in fine clear Nasta'lîq, within four gold-ruled columns, with two most sumptuous elaborately decorated 'unwâns in the beginning, and a double-page full size miniature, with exquisite borders, on foll. 295b and 296a. The last two pages are decorated throughout in gold headings, written in gold and coloured flowers.

The colophon is dated 17th Ramadân, A.H. 942.

Scribe مرشد الكاتب الشيرازى

On fol. 612b, at the end, a note runs thus :—

على مردانخان بروزملازمت باعلى حضرت كذرانيده

which means "'Alî Mardân Khân, on the day of interview, presented to A'lâ Hadrat" (Shâh Jahân). The appearance of this valuable and gorgeously decorated manuscript supports the above note.

'Alî Mardân Khân came to Delhî in A.D. 1637, and was made at different times governor of Kâbul and Kashmîr by the Emperor Shâh Jahân. He died on his way to Kashmîr on the 16th April, 1657, and was buried in Lâhûr.

No. 2.

foll. 538; lines 24; size $11\frac{3}{4} \times 9\frac{1}{2}$; $9\frac{3}{4} \times 5\frac{1}{2}$.

The same.

Another beautiful copy of the Shâh Nâmah with the preface of Mirzâ Bâysangar, which begins as in the preceding copy on fol. 3b.

The poem itself begins on 15[b] as usual.

One folio, containing full-page illustration, is probably missing at the end, as the MS. opens with the folio marked 2.

Between foll. 276 and 277 several folios are wanting.

This copy of the Shâh Nâmah contains about fifty-one thousand verses.

foll. 8[a], 18[a], 35[a], 64[b], 81[a], 104[a], 125[b], 142[b], 143[b], 170[a], 186[a], 211[b], 237[a], 263[a], 302[a], 315[b], 316[a], 347[b], 366[b], 380[b], 394[a], 413[a], 424[b], 448[a], 468[b], 500[a] and 518[a] contain fine Persian illustrations within light gold forest-scene ornamented borders.

Written in a perfect Nasta'lîq, in four columns, with one gold and two ornamental rules, and adorned with two richly gilt and coloured and sumptuously designed full-page decorations on foll. 3[b]–4[a], with the beginning of the preface in the centre written in gold on blue ground with floral decorations. A double-page 'unwân on foll. 15[b]–16[a]. The headings are ornamented throughout. The MS. is preserved in the original old binding.

Not dated; apparently 15th century.

Scribe شاه محمد الكاتب

No. 3.

foll. 601; lines 25; size $11\frac{3}{4} \times 8\frac{1}{4}$; $9\frac{1}{4} \times 6\frac{1}{4}$.

The same.

Another copy of the Shâh Nâmah, with the preface of Bâysanġar, together with an index of all the Persian kings from Kayûmurṣ to Yazdijird described in the text.

foll. 1[b]–11[a]. The preface ending with the index.

foll. 11[b]. Beginning of the poem, as usual.

fol. 200[b]. Second daftar, begins—

كنون كاربيزن بكويم ترا
بدان آب حكمت بشويم ترا

fol. 327[a]. Third daftar, begins—

چوكشتاسپ را داد لهراسپ تخت
فرود آمد از تخت بربست رخت

fol. 476ᵃ. Fourth daftar, begins—

بایران بزرگان اباموبدان
بگرد آمد و نامور بخردان

This copy contains nearly fifty thousand verses.

foll. 4ᵇ and 14ᵇ contain primitive pictures (mere daubs).

Spaces for pictures are left blank on foll. 17ᵃ, 25ᵃ, 42ᵇ, 50ᵇ, 55ᵇ, 66ᵃ, 92ᵇ, 107ᵃ, 134ᵃ, 156ᵃ, 164ᵃ, 180ᵇ, 200ᵇ, 201ᵃ, 215ᵇ, 224ᵃ, 245ᵇ, 251ᵇ, 254ᵃ, 265ᵃ, 307ᵇ, 317ᵇ, 323ᵃ, 327ᵃ, 337ᵃ, 367ᵃ, 372ᵃ, 383ᵇ, 385ᵃ, 391ᵇ, 400ᵃ, 403ᵇ, 407ᵇ, 410ᵇ, 414ᵃ, 425ᵃ, 435ᵇ, 437ᵇ, 439ᵇ, 441ᵃ, 450ᵇ, 476ᵃ, 503ᵇ, 509ᵇ, 513ᵃ, 539ᵇ, 576ᵃ, 578ᵇ, 587ᵇ, 591ᵇ, 598ᵃ and 600ᵇ.

Several spaces for headings are also left blank.

Dated 29th Shawwâl, A.H. 999.

Scribe كمال الدين بن ابراهيم

A copy of the Shâh Nâmah, written by this scribe's son Muḥammad Mun'im, dated A.H. 1021, is preserved in the British Museum. (See Rieu, Pers. Cat. p. 537ᵃ.)

Written in good Nasta'lîq within four gold-ruled columns.

Presented by
Shihâb-ud-Dîn Khân.

No. 4.

foll. 596; lines 25; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

The same.

Another copy of the Shâh Nâmah exactly the same as above.

foll. 1ᵇ–11ᵃ. Preface.

fol. 11ᵇ. First daftar.

fol. 198ᵇ. Second daftar.

fol. 322ᵇ. Third daftar.

fol. 471ᵇ. Fourth daftar.

The beginning of each daftar is identically the same as in the preceding copy.

Spaces for illustrations are left blank throughout.

fol. 15ᵇ contains a miniature.

Written by the above-named scribe كمال الدين بن ابراهيم in fine minute Nasta'lîq, within four coloured columns with four decorated headings, one at the beginning of each daftar.

Dated 14th Sha'bân, A.H. 1008.

No. 5.

foll. 156; lines 25; size $12\frac{1}{2} \times 7\frac{1}{4}$; 9×5.

The same.

Another copy of the Shâh Nâmah, without any preface, complete in four separate volumes.

Vol. I. Begins with the usual initial line of the poem and ends with the account—

كشتن كيو نژادرا ازخون بهرام

foll. 14ᵃ, 20ᵃ, 24ᵇ, 26ᵇ, 46ᵃ, 53ᵃ, 58ᵃ, 66ᵇ, 69ᵇ, 75ᵃ and 89ᵇ contain ordinary painted pictures, and foll. 109ᵇ and 118ᵇ contain uncoloured sketches.

No. 6.

foll. 122; lines and size same as above.

The same.

Vol. II. The second volume of the above.

Begins—

بنام خداوند خورشيد وماه

كه دل رابنامش خرد داد راه

and ends with the account—

گفتار اندر آمدن باد و برف و هلاك شدن پهلوانان

Spaces for illustrations are left blank on foll. 10ᵃ, 17ᵃ, 19ᵃ, 35ᵃ, 39ᵃ, 43ᵇ, 55ᵇ, 67ᵇ, 81ᵃ, 94ᵃ, 110ᵃ and 113ᵃ.

No. 7.

foll. 164; lines and size same as above.

The same.

Vol. III. The third volume of the above.
Begins with—

اغاز بادشاهی لهراسپ

The initial line runs thus:—

چو لهراسپ آگه شد از کار شاه
ز لشکر که بودند با او براه

Ends with the account—

پیری شدن روزکار بهرام

Spaces for pictures are left blank on foll. 6a, 8a, 18b, 25a, 31a, 33b, 37b, 59a, 61b, 66b, 79b, 88a, 96b, 105b, 111b, 122a, 130b and 147a.

No. 8.

foll. 137; lines and size same as above.

The same.

Vol. IV. The fourth volume of the above.
Begins with the account—

بادشاهي يزدكرد بهرام

The initial line runs thus:—

چوشد بادشاه جهان یزدکرد
سپاه پراکنده راجمع کرد

Ends with—

درختم کتاب کوید

Spaces for pictures are left blank on foll. 21a, 27a, 45b, 65b, 82b, 85a, 100b, 103b, 123b and 134b.

All the four volumes are written in one and the same fair Nasta'lîq hand, within four gold-ruled columns. The first two pages of each volume are throughout decorated in gold with a beautiful 'unwân in each.

Dated 22nd Ramaḍân, A.H. 1094.

No. 9.

foll. 552; lines 26; size 12 × $7\frac{1}{2}$; $9\frac{1}{4}$ × 5.

The same.

Another copy of the Shâh Nâmah, without any preface, divided into four daftars.

foll. 1b–147b. First daftar.

Begins—

بنام خداوند جان وخرد
که دل‌را ز هرنیك و بد پرورد

foll. 147b–148a. Blank.

foll. 148b–293b. Second daftar.

Begins—

بنام خداوند خورشید و ماه
که دل‌را بنامش خرد داد راه

foll. 294a. Blank.

foll. 294b–440b. Third daftar.

Begins—

چو لهراسپ به نشست بر تخت داد
بشاهنشهي تاج برسر نهاد

foll. 441a. Blank.

foll. 441b–552a. Fourth daftar.

Begins—

بنام خداوند خورشید و ماه
که دل‌را براهش خرد داد راه

The first three lines of the fourth daftar are identical, with very slight differences, with the first three lines of the second daftar.

fol. 5ᵃ contains a small miniature.

Spaces for pictures are left blank on foll. 4ᵇ, 32ᵃ, 43ᵃ, 66ᵃ, 73ᵃ, 90ᵃ, 106ᵃ, 116ᵇ, 139ᵃ, 162ᵃ, 170ᵃ, 177ᵃ, 187ᵃ, 189ᵃ, 190ᵇ, 205ᵃ, 212ᵃ, 221ᵇ, 222ᵇ, 236ᵇ, 249ᵇ, 255ᵇ, 267ᵇ, 268ᵃ, 274ᵇ, 283ᵃ, 291ᵇ, 293ᵇ, 298ᵇ, 303ᵇ, 313ᵃ, 315ᵃ, 319ᵃ, 320ᵃ, 320ᵇ, 321ᵇ, 332ᵇ, 335ᵃ, 347ᵃ, 352ᵃ, 354ᵇ, 357ᵃ, 364ᵃ, 369ᵇ, 370ᵃ, 376ᵃ, 381ᵇ, 397ᵃ, 441ᵇ, 447ᵇ, 463ᵃ, 479ᵃ, 487ᵇ, 502ᵇ, 519ᵇ, 527ᵇ, 541ᵃ, and 547ᵃ.

Written in modern fair Nasta'lîq, within fine gold and coloured columns, with a double page 'unwân in the beginning, and three small 'unwâns, one at the beginning of each daftar.

Presented by
Sayyid Khurshîd Nawâb.

No. 10.

foll. 423; lines 10; size $5\frac{3}{4} \times 3\frac{3}{4}$; $4\frac{1}{4} \times 2\frac{1}{2}$.

خلاصۀ شاهنامه

KHULÂṢA-I-SHÂH NÂMAH.

An abridgement of Firdausî's Shâh Nâmah, with extracts from the poem, containing an account from Kayûmurṣ to Ardashîr.

By Tawakkul Beg bin Tûlak Beg. توکل بیگ بن تولک بیگ

Beginning—

حمد بیغایت و ثناي بي نهايت مرحضرت كبرياي واجب الوجوديرا الخ

It is stated in the preface that in A.H. 1063 = A.D. 1652, during the reign of Shâh Jahân, Prince Dârâ Shikûh, the then governor of Kâbul, sent Tawakkul Beg as a chronicler to Ġaznî where he made this abridgement at the request of Shamshîr Khân, the governor.

For Shamshîr Khân's life see Maâṣir-ul-Umarâ, vol. ii. fol. 65ᵃ.

At the end an index of the names of the successors of Ardashîr, together with an account of Firdausî's life is given.

This work is also known as Muntakhab-i-Shâh Nâmah, Târîkh-i-Dilkushâ and Târîkh-i-Shamshîr Khânî.

For other copies see Rieu, p. 539; Ethé, Bodl. Cat., col. 453; Ethé, India Office Lib. Cat., Nos. 883–890; Browne, Camb. Univ. Lib. Cat., p. 290; Pertsch, Berlin, No. 708, etc.

The work has been translated by J. Atkinson, in the "Shahnamah of Firdausi," 1832, and is also mentioned in Stewarts' Cat., p. 20; Mohl's Preface, p. 79; Ouseley's Travels, vol. ii., p. 540, and Copenhagen Cat., p. 540.

The colophon runs thus:—

تمام شد . . . بتاریخ چهارم رجب المرجب سنه هفت جلوس
ابد مانوس حسب الحکم . . . ابو المظفر معین الدین محمد عالمگیر
ثانی پادشاه محمد فرخ سیر غازی

Scribe دوست محمد

Written in fine Nasta'lîq within gold grounds.

No. II.

foll. 135; lines 12; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

منتخب رام نراین

MUNTAKHAB-I-RÂM NARÂYAN.

Another abridgement of Firdausî's Shâh Nâmah by one Râm Narâyan. رام نراین

Beginning—

شکرو سپاس نعمت ومنت خدایرا
پروردکار خلق وخداوند کبریا

It appears from the preface that Râm Narâyan was a native of Ḥâjîpûr, in Bihâr, and that his father Lachhmî Narâyan was a Peshkâr in the court of Shâhzâdah Muḥammad Bîdâr Bakht Bahâdur. Râm Narâyan completed this work in A.H. 1140 = A.D. 1727, during the reign of Muḥammad Shâh Raushan Akhtar, A.H. 1131–1161 = A.D. 1719–1748.

The name of the author, the title of the work, and the date of its completion are given in the following verses on fol. 7ᵃ:—

رام نراین زبسی آرزو
جامهٔ این نامه نموده رفو

زانکه درین دهربسي روزکار
اونبوداین بودش یادکار
خواند ورا هاتف فرخ پیام
منتخب رام‌نراین بنام
ورتو ز تاریخ بخواهي نشان
منتخب بي بدل اورابخوان

The words منتخب بي بدل give the date A.H. 1140 of its completion.

The book ends with a list of the names of the Sâmânian kings, with the length of their reigns.

fol. 132ᵇ. Blank.

The last three folios contain a detail account of Firdausi's life.

Written in ordinary Indian Nasta'lîq, by one Mânik Chand. مانکچند

Dated, Patna, 7th Dilqa'ad, A.H. 1141.

No. 12.

foll. 197; lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

يوسف زليخا

YÛSUF ZALÎKHÂ.

A romantic poem on the loves of Yûsuf and Zalîkhâ, in the metre of Shâh Nâmah by Firdausî.

Beginning—

بنام خداوند هردوسراي
که‌جاوید باشد بهر دوسرای

On fol. 2ᵇ the poet says that he gained nothing from the composition of his previous poem, the Shâh Nâmah, which contains only fabulous stories, and consequently wrote the present work giving the true account of a prophet:—

دلم کشت سیر و کرفتم ملال
هم از کیو وطوس وهم از پور زال . . . .
زپیغمبران کفت باید سخن
که جز راستي شان نبد بیخ وبن

So the author of the Riyâḍ-ush-Shu'arâ, on fol. 299[a] says that Firdausî composed this poem as a penalty for his Shâh Nâmah, and criticises the metre, which he says is better suited for epic poems. See also Âtash Kadah, p. 129.

The work has been repeatedly lithographed in Cawnpur, and once in 1898. Dr. Ethé is publishing an edition of the text.

For other copies see Rieu, p. 545; Ethé, Bodl. Cat., col. 453; Sprenger, p. 407, and Stewart's Cat., p. 55. Dr. Ross in his Ind. Office Cat., p. 21, describes a very old copy of the poems which considerably differs from all the other known editions.

This copy does not contain more than six thousand verses.

foll. 16[a] and 19[b] contain crude miniatures.

Spaces for pictures are left blank on foll. 21[b], 23[b], 25[b], 41[a], 49[b], 57[b], 67[a], 81[a], 84[a], 86[a], 106[a], 109[a] and 109[b].

Written in ordinary Indian Nasta'lîq. Dated A.H. 1240.

No. 13.

foll. 88; lines 14; size 11 × 7; 6¾ × 4.

منتخب یوسف زلیخا

An extract from Firdausî's Yûsuf Zalîkhâ.

Beginning—

کنم حمد یزدان جان آفرین
خداوند هفت آسمان وزمین

This selection was made in A.H. 1278 = A.D. 1871 by one Sayyid Farzand Aḥmad of Bilgrâm, who called himself by the poetical name of Ṣafîr سیدفرزند احمد بلگرامي المتخلص به صفیر, at the request of the founder of this Library, as may be seen from the following verses at the end:—

بفضل خدا ورسول خدا
زليخاي فردوسي پارسا
براي شفيقم خدا بخش خان
صفير از قلم ريختم شادمان
هزار و دو صد بود و هفتاد و هشت
كه اين كلك يوسف زليخا نوشت

The first two sections at the beginning on حمد و نعت, and the epilogue are entirely the work of Ṣafîr, who has tried his best to imitate the style of Firdausî.

This selection consists of about twelve hundred verses.

An autograph copy, written in a careless Nasta'lîq, by Ṣafîr himself.

No. 14.

foll. 112; lines 14; size $8\frac{1}{4} \times 6$; 6×3.

ديوان منوچهري

DÎWÂN-I-MANÛCHIHRÎ.

The Dîwân of Manûchrihrî, with a biographical notice on the poet's life by Riḍâ Qulî Khân at the beginning, which opens thus on fol. 1ᵇ:—

در تذكرهاي شعرا هريك لختي ازاحوال و اقوال حكيم منوچهري نوشته‌اند و حالات مختلف ازوي ذكر كرده اند الخ

Beginning of the dîwân on fol. 4ᵇ—

همي ريزد ميان باغ لولوها بزيورها
همي سوزد ميان راغ عنبرها بمجمرها

Abu-l-Najm Aḥmad bin Ya'qûb bin Aḥmad al-Manûchihrî ابو النجم احمد بن يعقوب بن احمد المنوچهري الدامغاني was, according to Daulat Shâh, p. 40, and Âtash Kadah, p. 408, a man of Balkh, but the

poet himself says that he was from Dâmġân, a village in Busṭâm. بيامد منوچهري دامغاني and this statement is supported by Amîn Râzî, the author of the Haft Iqlîm, on fol. 237ᵇ. He ranks high as a poet, and is said to have been skilled in the art of poetry even in his infancy. He was the disciple of Abul Faraj Sanjarî and a contemporary of 'Unṣurî, in whose praise he wrote several Qaṣîdas. He assumed the Takhalluṣ Manûchihrî after his first patron Amîr Manûchihrî of Gurgân (A.H. 386–411 = A.D. 996–1020), and after the death of that prince he went to Ġaznî and became a panegyrist of Sulṭân Maḥmûd and his two sons Mas'ûd and Muḥammad. He was raised to the dignity of a Tarkhân (one who has free access to kings and is exempted from taxes) by the latter prince, through whose generosity he acquired such great wealth that he was called Shast gallah, (having) " Sixty flocks of sheep."

According to Taqî Auḥadî, fol. 674ᵃ, Manûchihrî died after A.H. 430 = A.D. 1038. The author of the Majma'ul-Fuṣaḥâ, vol. i. p. 532, fixes the poet's death in A.H. 432 = A.D. 1040. The Teheran edition states that the poet died in A.H. 439 = A.D. 1047.

Notices on the poet's life will be found in 'Aufî's Lubâb-ul-Albâb, p. 53; Khulâṣat-ul-Afkâr, fol. 198ᵃ; Riyâḍ-ush-Shu'arâ, fol. 357ᵇ; Makhzan-ul-Ġarâ'ib, fol. 753; Sprenger's Oude Cat., p. 483; Rieu Supplt., No. 206.

Contents of the Dîwân :—

foll. 4ᵇ–76ᵃ. Qaṣîdas in alphabetical order.

foll. 76ᵇ–109ᵇ. Musammiṭât.

foll. 109ᵇ–112ᵃ. Ġazals breaking off abruptly with the line :—

غلام و جام مي را دوست دارم
نهجاي طعنه و جاي ملامست

The first edition of Manûchihrî's Dîwân was published in Teheran with the biographical notice of the poet on foll. 1ᵇ–4ᵃ of this copy. A second edition was lithographed in Teheran in A.H. 1297, which was enlarged and published with a learned historical introduction on the reign of Sulṭân Mas'ûd, a translation and notes by A. de Kazimirski in Paris, 1886.

For other copies of the dîwân see Rieu Supplt., Nos. 206, 212, v. and 224, ii., and Sprenger Oude Cat., p. 483.

Written in Shikastah within coloured borders.

Not dated, apparently Nineteenth Century.

No. 15.

foll. 70; lines 19; size $7\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

The same.

Another copy of Manûchihrî's Dîwân, exactly the same as above. The musammiṭât begin on fol. 47ᵇ.

Written in a good Nasta'lîq.

Not dated; a modern copy.

No. 16.

foll. 39; lines 8 (in three columns); size $8\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

رباعيات عمر خيام

RUBÂ'IYÂT-I-'UMAR KHAYYÂM.

The quatrains of 'Umar Khayyâm arranged alphabetically. Beginning as in Rieu, p. 546.

آمد سحري ندا ز ميخانهٔ ما
كاي رند خراباتي ديوانهٔ ما
برخيز كه پر كنيم پيمانه زمي
زان پيش كه پركنند پيمانهٔ ما

Ġiyâṣ-ud-Dîn Abul Fatḥ 'Umar bin Ibrâhîm al-Khayyâmî غياث الدين ابو الفتح عمربن ابراهيم الخيامي النيسابوري the great Persian mathematician, astronomer and epigrammatist, was a native of Nîshâpûr. From a passage in a work designated as وصاياي نظام الملك "The counsels of Niẓâm-ul-Mulk" (which, by the way, seems to have been composed centuries after the death of this celebrated Wazîr of Sulṭan Alp Arslân), quoted by the famous historian Mîr Khwând in his well-known history Rauḍat-uṣ-Ṣafâ, vol. iv. p. 61, and by several other writers, it would appear that Niẓâm-ul-Mulk, Khayyâm and Ḥasan ibn Ṣabbâḥ were of the same age, and that they all attended together the lectures of the Imâm Muwaffaq in the college of Nîshâpûr. The three schoolfellows were

very intimate friends, and it was agreed between them that the one who should first attain to power and fortune should gladly help the other two. When Niẓâm-ul-Mulk became the Wazîr of Alp Arslân, he at once secured a high post to Ḥasan ibn Ṣabbâḥ, who afterwards, as is well known, turned his enemy, left the court in disgrace, and became the leader of the 'Ismâ'ilîs. A similar post was offered to Khayyâm when he presented himself to Niẓâm-ul-Mulk. But Khayyâm refused it, and, contenting himself only with an annual stipend, retired from the court, and continued to devote his time diligently in his favourite pursuits—mathematics, astronomy, philosophy and poetry.

This fallacious story of the three school-fellows was for ages accepted by all oriental scholars, and copied by all later historians as a genuine historical fact; but recent researches have proved that the وصايا is only a compilation written in the ninth century of the Muḥammadan era, and dedicated to a certain Amîr Fakhr-ud-Dîn, a descendant in the twelfth degree of the great Wazîr Niẓâm-ul-Mulk (See Rieu, p. 446). It has been discredited by Prof. Schukosvski, and Dr. E. Denison Ross. The latter, in his introduction to Fitzgerald's Translation of the Rubâ'îyât of 'Omar Khayyam (London, Methuen & Co., 1900), rejects the story, firstly, because it has not been mentioned by the oldest historians, and secondly, because it presents a series of chronological difficulties. After reading his argument in this connection it is difficult for one to remain unconverted to his view of the question.

However this may be, 'Umar rose to great pre-eminence as a mathematician, and his valuable work on algebra added more fame to his established reputation. On being summoned to Merv by Sulṭân Malik Shâh in A.H. 467 = A.D. 1074 to help him in his astronomical observations, for which seven others had been appointed, 'Umar not only made valuable researches in the Sulṭân's observatory, but also compiled a revised and enlarged edition of the astronomical tables called the Zîj.

Khayyâm is the author of several works on various subjects. The following list of his works is given in Dr. E. Denison Ross's Introduction to Fitzgerald's Translation, pp. 73–74:—

(1) The Rubâ'îyât; (2) Demonstrations of the Problems of Algebra; (3) Some Difficulties of Euclid's Definitions; (4) the Zîj-i-Malik Shâhî; (5) Handbook on Natural Science; (6) El-Kawn-wal-Taklîf (metaphysical); (7) El-Wajûd (metaphysical); (8) Mîzân-ul-Ḥukm; (9) Lawâzim-ul-Amkina (natural science); (10) The Exactitude of the Indian method of extracting square and cube roots.

Of these the first three are in existence, while the rest are only known by name, mentioned by other writers.

Khayyâm's treatise on algebra has been published, with a French translation by F. Woepcke, Paris, 1851.

'Umar's death is generally fixed by reliable authorities in A.H. 517 = A.D. 1123.

For notices on his life see Ḥabîb-us-Siyar, vol. ii., Juz, 2, p. 69; Daulat Shâh, p. 138; Haft Iqlîm, foll. 222[a]; Taqî Auḥadi, fol. 212[a]; Riyâḍ-ush-Shu'arâ, fol. 125[b]; Majma'ul-Fuṣaḥâ, vol. i., p. 200; Majma'un-Nafâ'is, vol. i., fol. 131[b]; Makhzan-ul-Garâ'ib, vol. i., p. 239; Ṣuḥuf-i-Ibrâhîm, fol. 288[b]. See also C. de Sacy's Notices et Extraits, vol. ix., p. 143; Hyde, De Religione Veterum Persarum, Oxon., 1700, p. 498; H. Khalfâ, vol. iii., p. 570; Whintield's Introduction to his edition of The Quatrains, and C. J. Pickering 'Umar of Nishapur in the "National Review," December, 1890; Meinsma, Omar Chajjam von Nishapoer, etc., in "De Gids," 1891, iii., pp. 504–535. Recherches sur les Rubayat d'Omar Khayyam, by Arthur Christensen.

Copies of Khayyam's Rubâ'îyât are noticed in Rieu, p. 546; Ethé Bodl., Nos. 524 and 525; Ethé, India Office Lib. Cat., Nos. 906 and 907; Sprenger, Oude Cat., p. 464; W. Pertsch, Gotha, p. 25; W. Pertsch, Berlin, p. 86; G. Flugel, i., p. 496; Calcutta, Asiatic Society, No. 1548; Garcin de Tassy in "Journal, Asiatique," 5e Serie, vol. ix., p. 548, etc.

The quatrains have been edited in Calcutta, A.H. 1252; Madras, 1862; Teheran, A.H. 1278, and Lucknow, 1878 and 1883. Also a fragment of sixty Ruba'îs edited by H. Blockmann; J. B. Nicolas, with a French translation, Paris, 1867; E. H. Whinfield, with English metrical translation, London, 1883; E. Heron-Allen, with an English translation, London, 1898; The Oriental Faculty of the University of St. Petersburg; English translation without the text by E. Fitzgerald, London, 1859, 1868, 1872, 1879 and 1890; E. H. Whinfield, London, 1882; J. Leslie, Garner, Milwaukee, 1888; McCarthy (selections in prose), London, 1889; German translation in verse by A. F. Schack, Stuttgart, 1878, and by Bodenstedt, Breslau, 1881, etc.

The above list makes no pretence to completeness, for the English editions of the Ruba'îyat are too numerous to count.

This tolerably old MS. contains 613 Rubâ'îs, and ends with the following quatrains:—

يارب بكشاي برمن از رزق دري
بي منت مخلوق رسان ماحضري
ازباده چنان مست نكهدار مرا
كز بيخبري نباشدم درد سري

Written in a clear Nasta'lîq. The MS. is water-stained throughout. Not dated, apparently 16th century.

No. 17.

foll. 215; centre column, 12 lines; marginal column, 24 lines.

Size $5\frac{3}{4} \times 3$; $4 \times 2\frac{1}{4}$.

حديقة الحقيقة

ḤADÎQAT-UL-ḤAQÎQAH.

The well-known poem on ethics. By Sanâ'î.
Begins (without any preface):—

اي درون پرور برون آراي
اي خرد بخش بيخرد بخشاي

The celebrated Ḥakîm Sanâ'î of Ġaznî, whose full name is ابوالمجد مجدود بن آدم سنائي الغزنوي, was, according to some, a disciple of Shaykh Abû Yûsuf Hamadânî. He was one of the greatest of the Ṣûfî poets, and Jalâl-ud-Dîn Rûmî, who is acknowledged as the head of the Ṣûfîs, speaks highly of him:—

عطار روح بود و سنائي دو چشم او
ما از پي سنائي و عطار آمديم

Sanâ'î flourished during the time of Sulṭân Bahrâm Shâh (A.H. 512–547 = A.D. 1118–1152), to whom the Ḥadîqah is dedicated. He came of a very noble family of Ġaznî, noted for learning and piety, and it is said that Bahrâm Shâh was so much pleased with Sanâ'î that he offered his sister in marriage to the poet, who, however, declined the honour. See Taqî Auḥadî, fol. 294, and Makhzan-ul-Ġarâ'ib, fol. 313. His contemporaries were عثمان مختاري — سيدحسن, whom Sanâ'î claims as his master, نجيب دركاني — انباري — سوزني — عمادي, and several other poets.

Besides the Ḥadîqah and a dîwân of about thirty thousand verses, Sanâ'î has left the following Maṣnawîs:—

(1) سير العباد الي المعاد, also called كنوزالرموز; (2) كارنامه; (3) طريق التحقيق; (4) عشقنامه; (5) عقلنامه.

Dr. Ethé, in noticing the works of Sanâ'î in his India Office Lib. Cat.,

No. 914, by an accidental oversight assumes that the Maṣnawî beginning with the line:—

این چنین گفت راوي همدان
که بعهد قدیم در همدان

may be the غریب نامه of Sanâ'î.

The mere fact that the above verse at once begins with some story suggests that it cannot be the beginning of a work. For no Muhamadan author would open his work without the praise of God and the prophet, and I can hardly believe that Sanâ'î, who enjoys the reputation of being one of the greatest of Ṣûfî poets, would begin any of his works without either حمد or نعت.

A copy without title, but beginning with the same above line, این چنین گفت الخ, which I have noticed later on, has been identified by me to be a short selection from the باغ ارم of Banâ'î, and I have every reason to believe that the aforesaid Maṣnawî of the India Office Lib. Cat., No. 914, 3, is not the غریب نامه of Sanâ'î, but exactly a similar selection of the Bâġ-i-Iram of Banâ'î. My own view is that the transcriber of the India Office Library copy, having mistaken بنائي for سنائي (who is in his turn sometimes confounded with ثنائي), has inserted the work of the former in that of Sanâ'î. Similar mistakes have been pointed out by Dr. Ethé himself in his India Office Catalogue on the works of Sanâ'î and Banâ'î.

The statement that Sanâ'î has left the Maṣnawî غریب نامه is only found in Amîn Râzî's Haft Iqlîm (See Ethé, India Office Lib. Cat., col. 498, No. 1559). The name of Khwâjah Aḥmad, to whom Amîn Râzî says the above poem is dedicated, is mentioned in No. 21 hereafter. The copy of the Haft Iqlîm, p. 1306 (No. D 326) in the Asiatic Society, Bengal, reads the aforesaid Maṣnawî as خرایب نامه and not غریب نامه.

There are many conflicting statements regarding the date of Sanâ'î's death.

Taqî Auḥadî, fol. 296, places the poet's death in A.H. 590 = A.D. 1193; Daulat Shâh, p. 89, in A.H. 576 = A.D. 1180; Khulâṣat-ul-Afkâr, followed by Nashtar-i-'Ishq, fol. 752, says that Sanâ'î was born in A.H. 437 = A.D. 1045; Jâmî (Nafaḥât-ul-Uns, p. 693), followed by several others, assert that the poet in his youth addressed several poems to Sulṭân Maḥmûd; but this is impossible, since that monarch died in A.H. 421 = A.D. 1030; moreover the latter portion of the Ḥadîqah abounds in praise of Bahrâm Shâh and his son and some men of distinction of the poet's age such as

جمال الدين احمد بن محمد الملقب با العذور
صدرالدين ابو محمد القايني
نظام الدين ابو نصر محمد بن محمد المستوفي
ظهير الدين ابو نصر احمد بن محمد الشيباني
ابو القاسم محمود بن محمد الاثيري
عز الدين يوسف
جمال الدين ابو نصر احمد بن محمد
شمس الدين ابو طاهر عمر بن محمد الغزنوي

and contains only a few incidental allusions to Sulṭân Maḥmûd, of whom the poet speaks in the past tense.

'Alî Raqqâm (or, according to Ḥ. Kh., vol. iii., p. 40, 'Alî Raffâ), who calls himslf a disciple of Sanâ'î and praises in his preface to the Ḥadîqâh, Bahrâm Shâh, the then reigning sovereign, gives the precise date of Sanâ'î's death as Sunday, the 11th Sha'bân, A.H. 525, and Jâmî, in supporting this date, adds that Sanâ'î died in A.H. 525, the year in which he completed the Ḥadîqah. But this date is evidently wrong. Since it has been shown by Dr. Ethé (Bodl. Lib. Cat., No. 528) that Sanâ'î composed the Maṣnawî طريق التحقيق in A.H. 528=A.D. 1133. Moreover, the best copies of the Ḥadîqah, such as the revised and collated edition of the poem by 'Abd-ul-Laṭîf-al-'Abbâsî, noticed later on, and several other ancient copies give the date of composition of the poem A.H. 535 = A.D. 1140.

Khân-i-A'ẓam's copy, from which 'Abd-ul-Laṭîf made his edition, was, according to the latter's statement in his preface (see No. 21), written eighty years after the composition of the poem, and Dr. Sprenger (Oude Cat., footnote p. 558), referring to this very copy, says that it was written in A.H. 617 = A.D. 1220. This leads us to suppose that the date of completion of the Ḥadîqah goes so far as A.H. 537 = A.D. 1142.

Again, the date of the poet's death given by 'Alî Raqqâm is disputed by Dr. Ethé, on the ground that the 11th of Sha'bân A.H. 525 was a Thursday and not Sunday. Now Sunday the 11th Sha'bân falls in A.H. 545; and Taqî Kâshî, a very accurate Tadkirah writer, followed by Âdar in the Âtash Kadah, places the poet's death also in A.H. 545 = A.D. 1150. This leads us to a possible suggestion that the real date given by 'Alî Raqqâm was A.H. 545, which was, however, mistaken for A.H. 525 by later transcribers. Moreover, on referring to the poet's dîwân we find that he more than once speaks of the death of the poet Amîr Mu'izzî, which took place in A.H. 542 = A.D. 1147. We have therefore good reason for asserting that Sanâ'î was alive in that year.

For the conflicting statements of the dates of the poet's death and his works see Rieu, pp. 549–50; Rieu, Supplt., No. 214; Ethé, Bodl. Cat., Nos. 914–928; W. Pertsch, Berlin Cat., p. 747; Ouseley, Biogr. Notices, p. 184; G. Flügel, i., p. 498; J. Aumer, p. 9; Cat. des MSS. et Xylographes, p. 326; Browne's Camb. Univ. Lib. Cat., pp. 294–98; Ḥ. Kh., vol. iii., p. 40; Cat. of the Arabic and Persian MSS., Madrasah Lib., Calcutta, pp. 79–80; Ethé, India Office Lib. Cat., Nos. 914–928; Sprenger, Oude Cat., p. 557, etc.

The concluding lines of the Ḥadîqah say that the poet, after completing the poem, sent it to Imân Burhân-ud-Dîn Abul Ḥasan 'Alî bin Nâṣir-al-Ġaznawî *alias* Biryângar for his approval, and that it consists of ten thousand verses:—

عددش هست ده هزار ابیات
همه امثال و پند و مدح و صفات

The Ḥadîqah, which is divided into ten chapters, has been fully enumerated by Dr. Ethé in his Bodl. Lib. Cat., No. 528.

After fol. 66ᵇ two folios, containing 91 verses, are missing.

Written in a very beautiful minute Nasta'lîq, with gold 'unwâns.

Not dated, apparently 16th century.

Presented by
Qâḍî Riḍâ Ḥusayn of Patna.

No. 18.

foll. 262; lines 17; size $8\frac{3}{4} \times 5$; $5\frac{3}{4} \times 3$.

The same.

Another copy of the Ḥadîqah, with the preface of 'Alî-al-Raffâ or Raqqâm (See Ḥ. Kh., vol. iii., p. 40).

The contents of this preface are fully explained by Rieu, p. 550ᵃ. The chapter division is wanting in this copy. In the end of this preface the author says that Sanâ'î died on Sunday, the 11th Sha'bân, A.H. 525, but this is disputed by Dr. Ethé, in his Bodl. Lib. Cat., p. 463, on the ground that the 11th of Sha'bân A.H. 525 was a Thursday and not Sunday (see above No. 17).

Beginning of the preface:—

الحمد لله الخبیر بخفیات الضمایر الحکیم الخ

The poem itself begins on fol. 9[b].

This copy also gives the date of composition of the Ḥadîqah as A.H. 525.

Two extra folios recently added in the beginning contain a short account of Ḥakîm Sanâ'î written by Maulawî Muḥammad Bakhsh Khân, the father of the founder of this library.

Written in a fine Nasta'lîq, with gold 'unwâns.

Not dated, probably 15th century.

No. 19.

foll. 13; lines 23; size $10\frac{1}{4} \times 6$; $8\frac{1}{2} \times 4$.

منتخب حديقة

MUNTAKHAB-I-ḤADÎQAH.

Selections from the Ḥadîqah of Ḥakîm Sanâ'î. By فريد الدين عطار Farîd-ud-Dîn 'Aṭṭâr (*d.* A.H. 627 = A.D. 1228).

Beginning—

حمد بيحد صفات يزدانرا

مدح بيقدح ذات سبحانرا

This is probably Farîd-ud-Dîn 'Aṭṭâr's first selection of the Ḥadîqah, from which he made the extract mentioned below.

This selection contains about twelve hundred verses.

The concluding line gives the date of composition of the Ḥadîqah A.H. 525.

پانصد و بست و پنج گشته تمام

Written in fine clear Nasta'lîq, within four gold-ruled columns.

Dated the 3rd Dîl Ḥajj, A.H. 1061.

Scribe محمد علي بن عز الدين احمد

No. 20.

foll. 39; lines 11; size $10\frac{3}{4} \times 7$; $7 \times 4\frac{1}{2}$.

انتخاب از منتخب حديقه

Extracts from the selection of the Ḥadîqah of Ḥakîm Sanâ'î.
By the same Farîd-ud-Dîn 'Aṭṭâr.
Beginning the same as above:—

حمد بيحد صفات يزدانرا الخ

On fol. 3ᵇ the author states that he made this extract from the selection he had previously made of the Ḥadîqah (see above No. 19) at the request of some of his friends:—

پيش‌ازين داعي از پي سببي
كرده بود از حديقه منتخبي
دوستي دركمال سيرت فرد
روزي آن منتخب مطالعه كرد
گفت از ين جمله باز بيرون آر
انتخابي براي استحضار
خاطر آن ملتمس اجابت كرد
وزپي اين منتخب برون آورد
هست بروفق اسم وذات و صفات
عدد اين هزار و يك ابيات

From the above quoted verses it would appear that this extract contains one thousand and one verses, but the present copy contains only about eight hundred verses.

For other copies see Sprenger, Oude Cat., p. 353; G. Flügel, vol. i., p. 501; Ethé, Bodl. Lib. Cat., col. 467ᵃ; Ethé, India Office Lib. Cat., No. 925; W. Pertsch, Berlin Cat., p. 750, and Cat. des MSS. et Xylographes, p. 328.

The contents of this extract are fully described in the aforesaid India Office Lib. Cat.

This copy also gives the date of composition of the Ḥadîqah as A.H. 525.

A splendid copy; probably written for some prince, with beautiful and richly decorated 'unwans.

A note on fol. 1 says that this copy was purchased at Ḥyderâbâd for the Library of Bahâdur Shâh, and a seal of امیر خان خانه زاد بهادر شاه بادشاه غازي is affixed.

Not dated, probably 16th century.

Written in a very beautiful and bold Nasta'lîq.

Scribe جان محمد بن مولانا خضر

No. 21.

foll. 549; lines 17; size $10\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

لطایف الحدایق من نفایس الدقایق

LAṬÂ'IF-UL-ḤADÂ'IQ MIN NAFÂ'IS-UD-DAQÂ'IQ.

A very valuable copy of the revised and collated edition of the Ḥadîqah of Ḥakîm Sanâ'î, with commentaries and explanations of the text.

By 'Abd-ul-Laṭîf.

This is 'Abd-ul-Laṭîf's larger commentary on the Ḥadîqah, and an abridgment of this, composed by him in A.H. 1044 = A.D. 1636, is described in Ethé, India Office Lib. Cat., No. 923.

'Abd-ul-Laṭîf bin 'Abd Ullâh, عبد اللطیف بن عبد الله العباسي died in A.H. 1048–9 = A.D. 1638–9, the 12th year of Emperor Shâh Jahân's reign. See Rieu, p. 589; Sprenger, Oude Cat., p. 494. The author of the 'Amal-i-Ṣâliḥ, fol. 747[a], says that 'Abd-ul-Laṭîf, a native of Gujrât, was at first in the service of Lashkar Khân Mashhadî, and subsequently accepted the service of Shâh Jahân as Dîwân-i-Tân, with the title of 'Aqîdat Khân. He has written a preface to the But Khânah of Muḥammad Ṣûfî and Ḥasan Beg Khâkî, and has amplified it (see Ethé, Bodl. Lib. Cat., col. 196). He is also the author of several other works mentioned below. For his life, see Journal, Asiatic Society of 1868, p. 32, and the catalogues referred to above.

This commentary contains three prefaces by 'Abd-ul-Laṭîf and one by Sanâ'î.

foll. 1b–9a. ‘Abd-ul-Laṭîf's first preface called مرات الحدايق.
Beginning—

اين نو شگفته گلزاريست که درين هنگام هميشه بهار و بهار فيض آثار سال هزار و سي و هشتم هجري و سنه اثنين جلوس همايون جهانشاهي الخ

From this preface, which the commentator wrote in A.H. 1038 = A.D. 1628, in the second year of Shâh Jahân's reign, we learn that after finishing his works on the Maṣnawî of Jalâl-ud-Dîn Rûmî—such as his revised and annotated edition of the Maṣnawî, known as نسخهٔ ناسخهٔ مثنويات سقيمه (see Ethé, India Office Lib. Cat., Nos. 1088–1090); his commentaries on the Maṣnawî, viz., لطايف المعنوي, mentioned later on, and مرآت المثنوي (see Ethé, India Office Lib. Cat., No. 1102), and a glossary on that poem called لطايف اللغات, noticed hereafter—he became very fond of writing a commentary on the Ḥadîqah of Ḥakîm Sanâ'î.

The commentator, however, came to learn that Muḥammad ‘Azîz Kûkiltâsh, with the title of Khân-i-A‘ẓam, the foster-brother of Akbar, in A.H. 1000 = A.D. 1591, while enjoying the governorship of Gujrât, had secured, from Ġaznî, at a large expense, an old copy of the Ḥadîqah, written only eighty years after the date of its composition and preserved on the tomb of Sanâ'î. While Khân-i-A‘ẓam was leaving for a pilgrimage to Mecca, he left this copy with ‘Abd-ur-Razzâq Ma‘mûrî, known as Muẓaffar Khân. In A.H. 1035 = A.D. 1625, when Muẓaffar Khân came for a very short time to Âgrah, the commentator managed to get a transcription from this copy. In A.H. 1037 = A.D. 1627 the commentator, while in Lâhûr, with the help of several learned men, corrected this copy by comparing with several other manuscripts, marked the variations, made notes on the margin, and added the twenty folios which were missing in Khân-i-A‘ẓam's copy (see Dr. Sprenger's note on p. 558 of his Oude catalogue about this copy, from which he transcribed a copy for himself). The commentator arranged the verses of the dîwân, referred in the text, according to chapters and the traditions in a systematic order, and observed several abbreviations in his commentary, such as خ for ياي خطابي, ف for ياي معروف, مع for ياي مجهول, مج for ياي تنكير, تن for كاف عربي, ع for كاف فارسي and ع for كاف عربي. He explained the difficult Arabic and Persian words, and noted down their correct reading by giving vowel points on the basis of reliable authorities. He added an index to the work, with reference to pages, and called the work لطايف الحدايق من

نفایس الدقایق. The commentator then dwells in length upon a comparison between the Ḥadîqah and the Maṣnawî of Jalâl-ud-Dîn Rûmî, and remarks that the Maṣnawî is an exposition of the Ḥadîqah. He designates the preface as مرات الحدایق, and says that, as he has given a detail account of Sanâ'î's life in his work خلاصهٔ احوال شعرا, he thought it useless to deal with the poet's life here. (See Ethé, Bodl. Lib. Cat., No. 366.)

This preface concludes with the following chronogram of its completion, written by a friend of the commentator:—

خواجه عبد اللطيف انكه بدهر
نيست مستور ازو دقايق فيض
برحديقه نوشت ديباچه
كه بود معدن حقايق فيض
بهر تاريخ آن دبير خرد
كفت ديباچهٔ حدايق فيض

The words ديباچهٔ حدايق فيض express the date A.H. 1038 = A.D. 1628.

fol. 9b, blank.

fol. 10a. A note says that the following complete preface of Sanâ'î is noted here, after consulting reliable lexicons and comparing with several other copies.

foll. 10b–21b. The preface of Sanâ'î. See Rieu, p. 550b; Ethé, Bodl. Lib. Cat., No. 530.

Beginning—

سپاس وستايش مبدعي است كه بسخن پاك سخندان و سخنكوي را ابداع كرد الخ

From this preface we learn that one of Sanâ'î's friends, Aḥmad bin Mas'ûd-al-Mustaufî, seeing the poet depressed at the thought of quitting this world without leaving any work behind him, consoled the poet by giving him the examples of the prophet, his relatives and friends, and of other great men, and suggested him to write the Ḥadîqah.

fol. 22b 'Abd-ul-Laṭîf's second preface called راسته خيابان.

Beginning—

برنافذان بصير و صيرفيان خبير رسته بازار ملك صورت و معنوي مخفي و مستور نماند الخ

In this preface the commentator dwells upon the beauties of the Ḥadîqah, and the excellence of his present commentary on the poem, and says that he has not given his independent opinion in annotating and collating the present edition, but has worked in consultation with the eminent men of letters of his age, and has based the work entirely upon reliable lexicons and trustworthy authorities.

fol. 25ᵃ. The third preface of 'Abd-ul-Laṭîf called گل‌سرسبد.

Beginning—

چون پاکیزه میوه باغ اصطفاو گرامي گوهرکان اجتبا سامي الخ

In this preface 'Abd-ul-Laṭîf says that, as he received a great deal of assistance in his present work from Mîr 'Imâd-ud-Dîn Maḥmûd-al-Hamadânî, with the Ta<u>kh</u>alluṣ Ilâhî (*d.* A.H. 1057 = A.D. 1647 or A.H. 1064 = 1653) the author of a dîwân (See Rieu, p. 687) and of the well-known Ta<u>d</u>kirah called خزينهٔ گنج (See Sprenger, Oude Cat., p. 66), he ('Abd-ul-Laṭîf) thought it proper to mention his (Ilâhî's) name here. This Ilâhî wrote two Qaṣidas (noted at the end of this preface), to commemorate the date of completion of the present work. And as the commentator had a long-felt desire of opening the work with the praise of the Emperor <u>Sh</u>âh Jahân, and of mentioning in it the name of his benevolent master La<u>sh</u>kar <u>Kh</u>ân, these Qaṣîdas abound with their praise. The commentator began the work in A.H. 1040 = A.D. 1630, and completed it in A.H. 1042 = A.D. 1632.

The words اشارات لطيفي and شرح ابيات جان نواز, found respectively at the end of the two Qaṣîdas, are the chronograms for the above dates.

It is also stated in this preface that Sanâ'î first used the poetical title of Ilâhî, and that the Ḥadîqah was named Ilâhî Nâmah.

foll. 28ᵇ–29ᵃ. Blank.

foll. 29ᵇ–41ᵃ. The contents of the Ḥadîqah.

fol. 41ᵇ. The versified index of the ten chapters into which the Ḥadîqah is divided (See Browne, Camb. Univ. Lib. Cat., p. 296).

fol. 42. A note of the commentator runs thus:—

معلوم ارباب خبرت و اصحاب فطنت که طالب و خواهان الخ

The commentator in this note says that he has given vowel points to the difficult Arabic and Persian words used in the text according to best authorities, such as Qâmûs, Ṣurâḥ, and other reliable lexicons. The note ends with the words حرره عبد اللطيف بن عبد الله العباسي که شارح و مصحح اين کتاب ميمنت نصابست. This note, with the concluding words, is found in many copies. The lithographed edition of

this commentary (Lucknow, A.D. 1887), p. 26, also contains the above reading. I therefore doubt the genuineness of the copy, No. 923, India Office Library, which is asserted by Dr. Ethé to be an autograph copy. In the said India Office Lib. MS. the words سوّده are added to حرّره ; but this does not, in my opinion, affect my doubts.

fol. 42[b] begins the poem :—

اي درون پرور برون اراي الخ

The date of composition of the Ḥadîqah given in this copy is A.H. 535.

پانصد و سي و پنج گشت تمام

Another commentary on the Ḥadîqah, by Muḥammad Nûr Ullâh Aḥrârî, is mentioned in Sprenger, Oude Cat., p. 559.

Written in a beautiful Nastalîq, within gold borders, with three fine 'unwâns at the beginning.

Lithographed in Lucknow, A.D. 1887.

No. 22.

foll. 96; lines, centre col. 17; margl. col. 34; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3\frac{1}{2}$.

ديوان سنائي

THE DÎWÂN OF SANÂ'Î.

With a complete preface of the poet.

Beginning—

سپاس و ستايش مبدعي را كه بسخن پاك سخن دان و سخن
گوي را ابداع كرد الخ

The peculiarity in this copy is that the Qaṣîdas, Ġazals, Fards and Rubâ'îs are (except the few Fards) all alphabetically arranged. This order is seldom found in other copies.

foll. 6[b]–83[a]. Qaṣîdas and ġazals; beginning—

(read بستانها) اي در دل مشتاقان از ياد تو بومستانها
برحجت بيچوني از صنع تو برهانها

The ġazals end on fol. 83ᵃ with the following line :—

تا نیست نکردي چو سنائي زعلايق
نزدعقلا عين مباهات نکردي

Then begin the Fards :—

از گلرخان ببوسه قناعت کن اي حکيم
قناد خانه هست بگلخن چه ميروي

The Rubâ'îs begin on the margin of the same folio :—

دردل زطرب شگفته باغيست مرا
برجان زعدم نهاده داغيست مرا

Other copies of the dîwân are mentioned in Rieu, p. 551; Rieu Supplt., Nos. 214 and 215, iii.; Ethé, Bodl. Lib. Cat., col. 468, and Ethé, India Office Lib. Cat., Nos. 2722, 609, etc.

Written in fine minute Nasta'lîq, within gold borders.

Not dated, apparently 16th century.

No. 23.

foll. 167; lines 14–15; size $8\frac{1}{4} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

ديوان احمد جام

DÎWÂN-I-AḤMAD-I-JÂM.

The lyrical poems of Aḥmad of Jâm, not arranged in alphabetical order.

Beginning as the second copy of Sprenger, Oude Cat., p. 325.

اي جمالت تابشي درانس و جان انداخته
پرتو روي تو نوري درجهان انداخته

Abû Naṣr Aḥmad bin Abul Ḥasan (or, according to some, Abul Ḥusayn), surnamed Zhandapîl, شيخ الاسلام ابو نصر احمد بن ابو الحسن (ياابو الحسين) النامقي الجامي معروف به ژنده پيل, usually

designated as شيخ الاسلام احمد جامي, was born in Nâmaq, a village in the district of Jâm, in A.H. 441 = A.D. 1049. He was a descendant of Jarîr bin 'Abd-Ullâh, who embraced Islâm in the year in which the prophet died.

The Shaykh spent his early life in bad company, during which period his studies were totally neglected; but at the age of twenty-two he left his parental home and began to lead an ascetic and studious life. After thus devoting his life for eighteen years, he came back to his native place, Jâm, at the age of forty, in A.H. 480 = A.D. 1087. His celebrity as a great saint began to attract crowds of people around him, who desired to repent. According to Nafaḥât, the Shaykh, in his well-known work سراج السايرين says that, up to the age of sixty-two, when he was composing the said work, eighteen thousand people had already undergone the ceremony of penitence under his spiritual guidance, while his son Shaykh Ẓahîr-ud-Dîn 'Isâ, in his Ramûz-ul-Ḥaqâ'iq (See H. Kh., vol. iii., p. 480), says that his father left six hundred thousand people behind him as his followers and disciples. Besides the dîwân, he is the author of no less than fourteen Ṣûfic works, of which the following, viz., انيس التائبين, رسالۀ سمرقندي, سراج السايرين, مفتاح النجات and بحار الحقيقة, are extant among the Ṣûfî sects, while the rest are said to be destroyed during the raids of Changîz Khân. He had thirty-nine sons and three daughters, out of which only fourteen sons and the three daughters survived him. These fourteen afterwards became great scholars, authors and spiritual guides to people.

He died in A.H. 536 = A.D. 1141. See Taqî Auḥadî, fol. 43ᵇ; Nafaḥât, pp. 405–417; Riyâḍ-ush-Shu'arâ, fol. 7ᵇ; Ṣuḥuf-i-Ibrâhîm, fol. 6ᵃ; notices on his life will be found in Majâlis-ul-'Ushshâq, fol. 65ᵃ; Haft Iqlîm; Âtash Kadah, p. 103; Makhzan-ul-Ğarâ'ib, fol. 7ᵇ; Khulâṣat-ul-Afkâr; Daulat Shâh, p. 348, and Ḥabîb-us-Siyar, vol. ii., Juz 3, p. 71. See also Rieu, p. 551; Sprenger, Oude Cat., p. 323, and Ethé, India Office Lib. Cat., No. 910.

On fol. 115ᵇ begins another dîwân alphabetically arranged, agreeing with Rieu's copy, noticed in his catalogue, p. 551, and Sprenger's first copy, noticed in his Oude Cat., p. 324.

Beginning—

اي نام توبردل و زبانها
افتاده چوروح بر روانها

fol. 164ᵇ. Ruba'is; beginning—

دوري زغمت من زغم بيمارم
اندوه ترا بياد توميدارم

The Maṣnawî mentioned by Rieu and Sprenger is not found in our copies.

Written in a fair Nîm Shikastah. Not dated, apparently 17th century.

No. 24.

foll. 163; lines 16–17; size $9\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 3$.

دیوان مختاری

THE DÎWÂN OF MUKHTÂRÎ.

The dîwân of Mukhtârî, containing Qaṣidas, ġazals, maṣnawîs and Ruba'îs, without any alphabetical order.

Beginning—

ترا بشارت باد اي ولايت كرمان
بفتح نامه شاه از ديار هندستان

The first Qaṣîdah is in praise of Sulṭân Arslân bin Kirmân Shâh (A.H. 494–536 = A.D. 1100–1139).

Mukhtârî, with his full name سراج الدين عثمان بن محمد المختاري الغزنوي, who at first adopted the poetical title of 'Uṣmân, which he subsequently changed for Mukhtârî, was a native of Ġaznî and a contemporary of Ḥakîm Sanâ'î, who speaks very highly of the poet and calls him his master. Mukhtârî flourished during the reign of Sulṭân Ibrâhîm bin Mas'ud of Ġaznî, who reigned from A.H. 451–481 = A.D. 1059–1088, but spent the greater portion of his life in Kirmân in the court of Arslân Shâh bin Kirmân Shâh, in whose praise most part of the poet's dîwân is devoted. Mukhtârî was skilled in the various kinds of poetry, and some of his Qaṣîdas were imitated by several later poets of distinction, such as Khâqânî, Khusrû, Jâmî, etc. Besides the dîwân (of which Ârzû saw a copy containing seven thousand verses) Mukhtârî seems to have left a Shahriyâr Nâmah, in imitation of Firdausî's Shâh Nâmah (See Rieu, p. 542).

According to Taqî Kâshî, Oude Cat., p. 16, the poet died in A.H. 554 = A.D. 1159; while the author of the But Khânah (Ethé, Bodl. Lib. Cat., col. 197), followed by Âtash Kadah, fixes the poet's death in A.H. 544 = A.D. 1149. The authors of the Riyâd-ush-Shu'arâ, fol. 371; Khulâṣat-ul-Afkâr, fol. 170, and Makhzan-ul-Ġarâ'ib, fol. 750, place the poet's death in A.H. 534 = A.D. 1139, which seems too early. Still earlier is the date given by Taqî Auḥadî, fol. 600, viz., A.H. 430 = A.D. 1038.

For further notices on the poet's life, see Daulat Shâh, p. 93; Haft Iqlîm, fol. 98.

Copies of his dîwân are mentioned in Ethé, Bodl. Lib. Cat., No. 527, and Rieu Supplt., Nos. 211, vi., 215, vii. and 216.

fol. 161[b]. Rubâ'îs; beginning—

ملکت ملکا نقش بقا را جان شد
عدلت سبب دم زدن حیوان شد

The MS. breaks off abruptly (wanting a folio or two), with the following first line of a Rubâ'î.

نازك دل اهل عشق جانباز تو نیست
کانجام تو در وفا چو اغاز تو نیست

The Bodl. Lib. copy mentioned above wants only nine lines from the beginning.

Written in a very beautiful Nasta'lîq, within gold ruled borders, and with a fairly decorated 'unwân.

Not dated, apparently 16th century.

No. 25.

foll. 322; lines 19; size $10\frac{3}{4} \times 6$; $7\frac{1}{4} \times 3\frac{3}{4}$.

ديوان انوري

THE DÎWÂN OF ANWARÎ.

Begins—

مقدري نه بالت بقدرت مطلق
كند ز شكل غباري چو كنبد ازرق

Auhad-ud-Dîn 'Alî Anwarî اوحدالدين علي انوري, perhaps the greatest Qasîdah writer of Persia, was born in Mahânah, in the district of Khâwarân, from which he assumed the poetical title of Khâwarî, subsequently changed into Anwarî at the request of a friend. He was educated in the Mansûriyyah Madrasah in Tûs, where he spent most of his time in the study of science. He was well versed in astrology, and

wrote several works on that subject, one of which is said, by the author of the Ṣuḥuf-i-Ibrâhîm, fol. 27, to be known by the name of مفيد. Like Adîb Ṣâbir, who died in A.H. 540 = A.D. 1145 (see Taqî Kâshi, Oude Cat., p. 16), Anwarî was one of the favourite poets of Sulṭân Sanjar (*d.* A.H. 562 = A.D. 1166), to whom most of his qaṣîdas are addressed, and whom the poet survived (see Ḥ. Kh., vol. iii., p 264).

It is related in the Makhzan-ul-Garâ'ib, f. 23, and other Tadkiras, that there was a conjunction of the seven planets in the sign of Libra in A.H. 581 = A.D. 1185, and Anwarî predicted a terrific storm, which would destroy buildings, uproot trees, and cause immense destruction. The people were so much frightened that they built rooms under ground to protect themselves from the approaching catastrophe. When the day arrived nothing took place, and on the failure of the prediction, Farîd Kâtib, a pupil of Anwarî, is said to have written the following satirical verses:—

كفت انوري كه از اثر بادهاي سخت
ويران شود سراچه و كاخ سكندري
در روز حكم او نوزيدست هيچ باد
يا مرسل الرياح تو داني و انوري

The author of the Âtash Kadah mentions Adîb Ṣâbir as the author of the above lines; but this seems improbable, as Ṣâbir died in A.H. 540. On account of the ridicule and shame he was subjected to, Anwarî went to Nîshâpûr, and from there to Balkh, where he died, according to Taqî Kâshî, Oude Cat., p. 16, in A.H. 587 = A.D. 1191. Daulat Shâh places the poet's death in A.H. 547 = A.D. 1152; but the copy of Daulat Shâh referred to by Sprenger, p. 332, places Anwarî's death in A.H. 556 = A.D. 1160. Taqî Auḥadî, fol. 66[a], places it in A.H. 547 = A.D. 1152; Khulâṣat ul-Afkâr, f. 15[a], in A.H. 569 = A.D. 1173; Âtash Kadah, pp. 77, in A.H. 656 = A.D. 1258; Mir'ât-i-Jahân Numâ, as mentioned by the author of the Nashtar-i-'Ishq, fol. 86, in A.H. 582 = A.D. 1186; Mir'ât ul Khiyâl, A.H. 549 = A.D. 1154; Sarw-i-Âzâd, in A.H. 585 = A.D. 1189.

For notices on Anwarî's life and his works, see Rieu, ii., p. 554; Sprenger Oude Cat., p. 331; Rieu Supplt., No. 218; Ethé Bodl., col. 471, etc.; Ethé, India Office Lib. Cat., No. 935, etc.; G. Flügel, vol. i., p. 502; Stewart's Cat., p. 56; W. Pertsch, p. 83, and Berlin Cat., p. 743; J. Aumer, p. 10; Cat. des MSS. et Xylographes, p. 319; Rosen Pers. MSS., p. 170; Browne, Camb. Univ. Lib. Cat., p. 298; Riyâḍ-ush-Shu'arâ, fol. 13[b]; Ḥabîb us-Siyar, vol. ii., Juz iv., p. 103; see also Hammer, Rede Künste, p. 88; M. Ferte, Journal Asiatique 1891, and Zhukowski's Essay on Anwarî's life and poetry, published at St. Petersburg in Russian, and revised by Pertsch, Litteraturblatt für Orientalische Philologie, Band II., pp. 10–18.

The dîwân of Anwarî has been printed, and lithographed resp. in Tabrîz, A.H. 1260 and 1266; in Lucknow, 1880.

Taqî Auḥadî mentions having seen a copy of Anwarî's dîwân, consisting of 14,000 verses, and the author of Khulâṣat ul-Afkâr one of 12,000 verses.

Contents:—

This copy of the dîwân is divided into two parts, marked by two separate 'unwâns.

fol. 2b. Qaṣîdas, arranged alphabetically, begin:—

اي قاعدهٔ تازه ز دست تو كرم را الخ

fol. 169b. Another series of qaṣîdas, most of them very short, intermixed with muqaṭṭi'ât without any order, begins:—

اين مجلس صاحب جهانست
يا شكل بهشت جاودانست

fol. 204b. هزليات (satire) begins:—

تو وزيري منت مدحت گوي
دست من بي عطا روا بيني

fol. 249a. Short satirical Masnawîs, beginning—

حبذا گير قاضي گيرنگ
انكه دارد ز سنگ خارا ننگ

fol. 253b. Ġazals, alphabetically arranged, beginning—

اي غارت عشق تو جهانها الخ

fol. 295b. Rubâ'iyât, without any order, beginning—

آني كه كفت ضامن ارزاق آمد
واني كه درت قبلهٔ آفاق آمد

Written in fine clear Nasta'lîq, within coloured ruled borders; a few pages in the beginning contain notes on the margin with occasional interlineal annotations.

In the colophon it is dated A.H. 700; but the appearance of the MS. shows that it belongs to the 15th century A.D.

Scribe عبد الرشيد

No. 26.

foll. 252; lines 19; size $12\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4$.

The same.

Another copy of Anwarî's dîwân.
Beginſ at once with a Qaṣîdah in praise of Sulṭân Sanjar.

گر دل و دست بحر و کان باشد
دل و دست خدا یگان باشد

The usual opening Qaṣîdah, beginning with the line مقدري ئه بالت بقدرت مطلق الخ is wanting in this copy.

foll. 1ᵇ–135ᵇ. Qaṣîdas without any alphabetical arrangement.

ff. 136ᵃ–242ᵇ. Qaṣîdas, muqaṭṭi'ât, tarkîb-bands, hazaliyât and ġazals all intermixed.

ff. 242ᵇ–252ᵃ. Rubâ'iyât, without any alphabetical order, beginning—

از مشرق دست گوهر آل نظام
ده ماه تمام را طلوعست مدام

Written in a firm Nasta'lîq.
Dated Sha'bân A.H. 992.
Scribe محمد محسن (?) نامه خوان مشهدي

No. 27.

foll. 149; foll. 25 centre col. and 42 margl. col.

Size, $14\frac{3}{4} \times 7\frac{3}{4}$; $13\frac{1}{2} \times 5\frac{1}{2}$.

The same.

Another copy of Anwarî's dîwân without any alphabetical order.
Begins the same as above.
foll. 1ᵇ–81ᵃ. Qaṣîdas intermixed with muqaṭṭi'ât.
foll. 81ᵃ–110ᵃ. Hazaliyât.

Begin as in No. 26 :—

تو وزيري و منت مدحت گوي الخ

foll. 110ª–112ª. Maṣnawî.
Begins as in No. 26 :—

حبذا گير قاضي گيرنگ
آنكه دارد ز سنگ خارا ننگ

112ª–138ª. Ġazals in alphabetical order.
Begin—

از دور بديدم آن پريرا
آن رشك بتان آذري را

foll. 138ᵇ–149ᵇ. Rubâ'iyât.
Begin—

آني كه كفت ضامن ارزاق امد
واني كه درت قبلهٔ آفاق آمد

Written in ordinary Nasta'lîq, within coloured ruled columns.
Not dated, 16th century.

No. 28.

foll. 71; lines 25; size 12 × 6¾; 9 × 4.

شرح قصايد انوري

A COMMENTARY ON THE QAṢÎDAS OF ANWARÎ.

By محمد بن داوٗد بن محمد بن محمود علوي شاديابادي
Muḥammad b. Dâ'ûd of Shâdiâbâd.
Begins—

سپاس بيقياس مر صانع قديم را كه بامر كن جمله مكوٗنات را از نهانخانهٔ كتم عدم در صحراء وجود آورد

It is stated in the preface that the author, a favourite courtier of Sulṭân Naṣîr-ud-Dîn Khiljî, on once reciting a poem from Anwarî's dîwân, was ordered by that monarch to write a commentary on the difficult verses of Anwarî.

Naṣîruddin Khiljî, son of Ġiyâṣ-ud-Din Khiljî, reigned in Mâlwah from 906 to 916 A.H., and Shâdiâbâd, also called Mandû, is one of its divisions.

For other copies see Rieu, p. 556; Ethé, India Office Lib. Cat., No. 947.

Dâ'ud Shâdiâbâdî has also written a commentary on the abstruse verses of Khaqânî, as will be seen hereafter.

Written in ordinary Indian Nasta'lîq.

Not dated, 18th century.

No. 29.

foll. 105; lines 198; size $10\frac{3}{4} \times 7\frac{3}{4}$; $7\frac{1}{4} \times 4$.

The same.

Another copy of the same without the preface, beginning at once with the commentary on the verse:—

مقدري لله بالت بقدرت مطلق . . . . مقدر اندازه هرچيز كننده
الت دست افراز كار قدرت توانائي مطلق خاص الخ

Written in ordinary Indian Nasta'lîq.

Not dated; 18th century A.D.

No. 30.

foll. 172; lines 13; size $7\frac{3}{4} \times 4\frac{1}{2}$; 6×3.

شرح قصايد انوري

SHARH-I-QASÂID-I-ANWARÎ.

A commentary on the difficult Qaṣîdas and Muqaṭṭi'ât of Anwarî.

By مير ابو الحسن فراهاني Abul Ḥasan Farâhânî.

Begins—

سپاسي که از روي گواهي خرد بر ذمه خانواده امکان لازم است

Taqî Auhadî, in his 'Urafât (fol. 107b), says that, while he was composing the Tadkirah, Abul Hasan was then living in 'Irâq. Tahir-i-Naşîr Âbâdî, in his Tadkirah, fol. 162a, says that Abul Hasan Farâhânî, owing to adverse circumstances, left his home and proceeded to Işfahân. On his way he met with Tâhir Naşîr Abâdî's uncle, Mirzâ Hasan Âlî, who died in the beginning of the reign of Shâh Şafî (A.H. 1038–1052). After staying for some time in Naşîr Abâd Abul Hasan went to Shîrâz, and entered the service of Imâm Qulî Khân, the governor of Shîrâz, where he was put to death.

For notices on his life and other copies see Rieu, p. 556; Sprenger, p. 332; Ethé, Bodl., col. 478, and Mélanges Asiatiques, vol. iv., p. 54; Ethé, India Office Lib., No. 948.

foll. 115b–116b. The explanations of the different uses of حروف تهجي are given.

foll. 117a–120b. Blank.

fol. 121a begins the commentary on the Muqaţţi'ât:—

اي نام تو قالب عبارت را روح . . . الخ تعالي الله چه‌قادريست متعال که بستون خامه و اوتاد نقاط وطناب سطور خيام بلند ابيات را افراخته

See Ethé, Bodl., col. 478, and Sprenger, p. 333.

On fol. 122a the commentator explains in detail the following kinds of verses, viz., مثنوي, ترجيع, غزل, قطعه and رباعي.

Written in ordinary Nasta'lîq. Dated, Kâlpî, A.H. 1211.

No. 31.

foll. 396; lines 19; size $11\frac{1}{2} \times 6\frac{1}{2}$; 8×4.

ديوان خاقاني

THE DÎWÂN OF KHÂQÂNÎ.

Beginning—

دل من پير تعليم است و من طفل زبان دانش
دم تسليم سر عشر و سر زانو دبستانش

Khâqânî, with his full name, افضل‌الدين بديل ابراهيم بن علي نجار خاقاني الشرواني, was the son of 'Alî Najjâr, i.e. 'Alî the carpenter, a native of Shirwân. He was called the حسان العجم after حسان العرب, one of the most celebrated early poets of Arabia, who stood unrivalled in the laudatory poems addressed to the prophet, and died during the caliphate of 'Alî. Khâqânî refers to this in one of his verses quoted in 'Aufî's Lubâb-ul-Albâb, p. 22.

چون ديد كه در هنر تمامم
حسان عجم نهاد نامم

Several biographers say that his original name was Ibrâhîm, while some assume it to be 'Uṣmân; but the poet himself says in his following verse that he was called by his father "Badîl," meaning a substitute (for Sanâ'î).

بدل من آمدم اندر جهان سنائي را
ازان سبب پدرم نام من بديل نهاد

In his Tuḥfat-ul-'Irâqayn the poet frankly admits that his father was a carpenter, and his mother a Nestorian Christian converted to Islâm. He also tells us that his grandfather was a weaver, and that his paternal uncle, Mirzâ Kâfî b. 'Uṣmân, was a medical practitioner. In one of the verses of his ode to Iṣfahân, the poet says that he was born in A.H. 500 (A.D. 1106) at Ganjah. At an early age Khâqânî lost his father, and was left entirely to the care of his uncle, who taught him Arabic, metaphysics, medicine and astronomy. At the age of twenty-five the poet lost his uncle. The undoubted celebrity of Khâqânî as a poet is no doubt due to the celebrated Abul 'Alâ of Ganjah, who actually trained the poet in the art of verse-making, and who gave Khâqânî his daughter in marriage.

The poet at first adopted the poetical title of Ḥaqâ'iqî, which he subsequently changed, at the suggestion of Abul 'Alâ of Ganjah, for Khâqânî, in honour of Khâqân-i-Kabîr Manûchihr, the then reigning sovereign of Shirwân. He was introduced into the court of this monarch through the influence of his father-in-law, the aforesaid Abul 'Alâ, who, according to Amîn Râzî, was at that time ملك الشعرا, or "the king of the poets" of Shirwân, and was addressed in the Imperial Orders as استادالشعرا, or "the Master of Poets" (در فرامين و مناشير ويرا استادالشعرا نوشته). When Khâqânî gained the warm favour of the Khâqân and rose to distinction, he began to ill-treat his former benefactor, Abul 'Alâ, and in consequence of a bitter jealousy between the two, they wrote biting satires against one another.

Amîn Râzî states that Ḥamdullah Mustaufî, in his Târîkh-i-Guzîdah, followed by Jâmî in his Nafaḥât-ul-Uns, conceives Khâqânî to be a pupil of the poet Afṣaḥ-ud-Dîn Falakî, and that Âdarî, in his Jawâhir-ul-Asrâr (see Rieu, p. 43[a]), says that both Khâqânî and Falakî were the pupils of Abul 'Alâ. The latter's statement is supported by the following verses of a qiṭ'ah, quoted in the Haft Iqlîm (MS. copy A. S. B., No. D. 326, fol. 1107) which Abul 'Alâ addressed to Khâqânî.

دروگر پسر بود نامت بشروان
بخاقانیت من لقب برنهادم
بجاي تو بسیار کردم نکوئي
ترا دختر و مال و شهرت بدادم
چرا حرمت من نداري که من هم
ترا هم پدرخوانده هم اوستادم *

Khâqânî enjoys the world-wide fame of a great Qaṣîdah writer, and 'Aufî, in his Lubâb-ul-Albâb, remarks that the poet received one thousand dînâr for each of his Qaṣîdâs addressed to the king. From the numerous Arabic words which the poet uses in his dîwân and the Arabic Qaṣîdah which he addressed to Shirwân Shâh, it can at once be concluded that he was also well versed in Arabic.

His life was spent in the court of Khâqân Manûchihr, and his son Akhtashân (or Akhsatân) Shâh, who died about A.H. 584 = A.D. 1188, and to whom most of the poet's poems were addressed. It is said that Khâqânî once addressed a verse (quoted in Daulat Shâh, p. 80) to the Khâqân, which offended the latter to such an extent that he passed orders for putting the poet to death; but the poet managed to pacify the monarch by smooth excuses, and succeeded in obtaining permission to undertake the pilgrimage to Mecca, which he had already performed once in his youth. On his way he composed the well-known Maṣnawî Tuḥfat-ul-'Irâqayn (vide *infra*). On his return from the pilgrimage he visited Iṣfahân and returned to Shirwân. Again here he incurred the displeasure of Akhtashân Shâh, and to avoid it he fled to Baylaqân, but was arrested and imprisoned by the order of the monarch in the fort of Shâbrân, where he composed the Ḥabsîyah, or the "Prison Poem" (see Khanykov, pp. 113–128). After an imprisonment of seven months he was released through the intervention of the Khâqân's mother. The poet spent his last days in Tabrîz, where he died.

* These verses are also quoted in Daulat Shâh, pp. 70–71, but they are found with numerous variants in the Târîkh-i-Guzîdah (see Browne's translation, pp. 21–22).

The date of Khâqânî's death, A.H. 582 = A.D. 1186, fixed by Hamdullah Mustaufî in his Târîkh-i-Guzîdah, and followed by Amîn Râzî and Âdur, has been ably discredited by Dr. Rieu in his Persian Cat., p. 559. The learned doctor has shown that the poet survived his patron Akhtashân Shâh, composed poems in praise of the Atâbak Naṣrat-ud-Dîn Qizil Arslân, who reigned from A.H. 582–587 = A.D. 1186–1191, and addressed a Qaṣîdah to Sulṭân Tukush Khwârizm Shâh after the conquest of Iṣfahân in A.H. 590 = A.D. 1193. We therefore agree with Dr. Rieu, in accepting the date A.H. 595 = A.D. 1198 given by the authors of the Khulâṣat-ul-Afkâr, fol. 53ᵇ; Mukhbir-ul-Wâṣilîn and Natâ'ij-ul-Afkâr (in the margin of the Ḥabîb-us-Siyar, vol. ii., Juz 2, p. 176).

According to the copy of Daulat Shâh mentioned by the author of the Ṣuḥuf-i-Ibrâhîm, fol. 276ᵇ, Khâqânî died in A.H. 588 = A.D. 1192, but Browne's edition of the Daulat Shâh gives A.H. 582 = A.D. 1186.

Notices on Khâqânî's life will be found in Riyâḍ-ush-Shu'arâ, fol. 124ᵃ; Khazâna-i-'Âmirah, fol. 153, and Makhzan-ul-Ġarâ'ib, fol. 224. See also, besides the above-named references, Rieu, p. 558; Sprenger, Oude Cat., p. 461; Hammer, Redekünste, p. 125; Ouseley's Biographical Notices, p. 157; Khanykov, Mémoire sur Khacanic, in Journal Asiatique, 6ᵐᵉ série, vol. iv., p. 137 (1864), and vol. v., p. 296 (1865); Salemann's introduction to his Russian edition of Khâqânî's ruba'îs, St. Petersburg, 1875; Ethé, Bodl. Lib. Cat., Nos. 560–581; Ethé, India Office Lib. Cat., Nos. 950–970; W. Pertsch, Berl. Cat., p. 768; G. Flügel, i., p. 508; Mélanges Asiatiques, iii., p. 114.

The dîwân contains Qaṣîdas, Tarjî'ât, Marâṣî, Ġazals, Muqaṭṭi'ât and mixed Rubâ'iyât, in no particular order.

foll. 1ᵇ–251. Qaṣîdas and Marâṣî.

foll. 252ᵃ–386ᵃ. Qaṣîdas, Ġazals, Tarjî'ât, Marâṣî and Muqaṭṭi'ât together without any order.

foll. 386–396ᵃ. Rubâ'îs.

For other copies see, besides the catalogues referred to above, Browne, Camb. Univ. Lib. Cat., p. 480; Jahrbücher, vol. lxvi.; Anzeigeblatt, p. 26, and St. Petersburg Cat., p. 328.

The poetical works of Khâqânî have been lithographed in Lucknow, 1879.

fol. 396 has been supplied by one Ilahdâd, son of Shaykh Niẓâm in A.H. 1000.

Written in a beautiful Nasta'lîq, within gold and coloured borders.

Not dated, apparently 14th century.

No. 32.

foll. 366; lines (centre col.) 19; margl. col. 12: size 10 × 5¾; 6½ × 3½.

كليات خاقاني

KULLIYÂT-I-KHÂQÂNÎ.

The poetical works of Khâqânî, containing his dîwân and the Tuḥfat-ul-'Irâqayn.

The MS. is divided into the following sections:—

I. The preface of the Tuḥfat-ul-'Irâqayn. One folio, containing about fifteen or sixteen lines from the beginning is wanting, and the preface opens abruptly, thus:—

..... ديده ميگفت موصل مكه ثاني است حضرت خواجه
كعبه قاعده چنانست كه كعبه باركم دهد الخ

II. foll. 4b–215a. Qaṣîdas in alphabetical order, with the exception of the first, which begins—

دل من پير تعليم است و من طفل زبان دانش
دم تسليم سر عشر و سر زانو دبستانش

This section is dated A.H. 1024.

III. foll. 215b–249a. Muqaṭṭi'ât in alphabetical order, beginning—

يا صفوة الرحمان شافع خلقه الخ

IV. foll. 249b–295a. Ġazals in alphabetical order, beginning—

جام مي تاخط بغداد ده اي يار مرا الخ

V. foll. 295b–302a. Rubâ'îs in alphabetical order, beginning—

اي تير هنر سهيل برجيس لقا الخ

VI. foll. 302b–365a. تحفة العراقين Tuḥfat-ul-'Irâqayn, beginning—

مائيم نظارگان خمناك
زين حقهٔ سبز و مهرهٔ خاك

This is the well-known Maṣnawî of K͟hâqânî, in which the poet gives a description of his pilgrimage, specially referring therein to the two 'Irâqs, viz., 'Irâq-i-'Arab and 'Irâq-i-'Ajam.

foll. 1[b]; 365[b] and 366[a] contain beautiful full-page miniatures. Six sumptuous 'unwâns, one at the beginning of each section.

Written in perfect Nasta'lîq, within gold and coloured borders.

The Tuḥfat-ul-'Irâqayn has been lithographed in Agra, 1855, and in Lucknow, 1876. Extracts from the poem have also been printed in Lucknow, 1867.

The MS. is dated A.H. 1027.

Scribe قاسم الشيرازي

No. 33.

foll. 114; lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

تحفة العراقين

TUḤFAT-UL-'IRÂQAYN.

Another copy of the Tuḥfat-ul-'Irâqayn, with the complete preface, which begins thus :—

خير ما اعتصم المرء بحباله كلمة العجز لقصور باله عن معرفته الله الخ

The poem itself begins as usual, on fol. 6[a].

foll. 1[b]–12[a]. On the margin, some selected Qaṣîdas of K͟hâqânî.

Written in a fine Nasta'lîq, within gold-ruled borders.

Dated A.H. 1014.

Scribe محمد سعيد بن مرزا محمد البخاري

No. 34.

foll. 213; lines 23; size $9\frac{3}{4} \times 6$; 7×4.

شرح ديوان خاقاني

SHARH-I-DÎWÂN-I-KHÂQÂNÎ.

A commentary on the difficult Qaṣîdas of Khâqânî. By Muḥammad bin Dâ'ûd bin Muḥammad 'Alawî محمد بن داود بن محمد بن محمود علوي الشاديابادي (See No. 28 above.)

Begins—

جواهر زواهر سپاس بيقياس نثار حضرت صمديه جل قدرته را سزاوار است الخ

No alphabetical order is observed in the explanation of the Qaṣîdas. It begins with the commentary on the Qaṣîdah with which most of the copies of the dîwân begin, viz.:—

دل من پير تعليم است و من طفل زبان دانش

For other copies, see Rieu, p. 561; Ethé, Bodl., Col. 483; Ethé, India Office Lib. Cat., No. 968, and Sprenger, Oude Cat., p. 462.

A commentary on Khâqânî's dîwân by 'Alawî Lâhijî of Jahângîr's time is described in Rieu ii., p. 562; another, called محبت نامه by 'Abd-ul-Wahhâb bin Maḥmûd al-Ḥasanî al-Ḥusaynî al-Ma'mûrî, with the takhallus غنائي, who flourished about A.H. 1090 = A.D. 1679, is mentioned in G. Flügel, i., p. 509, and W. Pertsch, Berlin Cat., p. 770, and a third, called فرح افزا by Qabûl Muḥammad, the author of the Haft Qulzum, is noticed in Sprenger, Oude Cat., p. 463.

The present copy is written in careless Nasta'lîq, evidently by different hands, though the colophon mentions only ابراهيم ميرن حسين as the scribe.

Dated A.H. 1036.

No. 35.

foll. 183; lines 25; size $11\frac{3}{4} \times 6\frac{3}{4}$; 9×4.

The same.

Another copy of the same commentary. Beginning as above.
Written in ordinary Nasta'lîq.
Dated, A.H. 1223.

No. 36.

foll. 76; lines 15; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

دیوان ظهیر فاریابي

THE DÎWÂN OF ẒAHÎR FÂRYÂBÎ.

With a preface.
Beginning of the preface—

سپاس بي نهايت و آفرين بي پايان قادريرا كه دو شمع در حجرهٔ دماغ ما افروخت الخ

The author of this preface, who does not mention his name, was a contemporary of Ẓahîr Fâryâbî. He says that he had a great desire to meet Ẓahîr Fâryâbî, but before he could do so the poet had departed for the next world. He then collected the scattered poems of Ẓahîr in a dîwân, and dedicated it to the Wazîr Majd-ud-Dîn Aḥmad bin Muḥammad.

The same preface is noticed in Sprenger, Oude Cat., p. 579; Rieu Supplt., Nos. 222 and 223, and Ethé, Bodl. Lib. Cat., No. 582.*

Beginning of the dîwân on fol. 5ᵇ as in Rieu Supplt., No. 582, and Ethé, Bodl. Lib. Cat.

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* I think the author of this preface is probably Shams-ud-Dîn Sijâsî, who is mentioned by Ḥ. Kh., vol. iii., p. 293, to have collected the poet's dîwân. Amîn Râzî, however, gives a very meagre account of a poet whom he calls Shams-ud-Dîn Ṭâhir of Sinjâs or Sijâs. (See Ethé, India Office Lib. Cat., col. 475, No. 1301.)

چو زهره وقت صبوح از افق بسازد جنگ
زمانه تیر کند نالهٔ مرا آهنگ

Rieu Supplt., Copy No. 222, correctly reads چنگ instead of جنگ in the first line, and نیز instead of تیر in the second line. The initial line of the copy of Ẕahîr's dîwân noticed by Dr. Rieu in his Pers. Cat., vol. ii., p. 562[b], viz. :—

ستاره سجده برد طالع منیر ترا
زمانه بوسه زند پایهٔ سریر ترا

is found here on fol. 43[a]; and it is remarkable that Gustavus Flügel, in his catalogue, vol. i., p. 497, has quoted this verse as the initial line of the dîwân of Amîr Mu'izzî, who died in A.H. 542 = A.D. 1147.

Ẕahîr-ud-Dîn Fâryâbî, ظهیر الدین ابو الفضل طاهر بن محمد الفاریابی, a native of Fâryâb, in Balkh, was, according to Daulat Shâh, a pupil of Rashîd-i-Samarqandî, the author of the مهر و وفا, and a contemporary of Khâqânî, Mujîr-ud-Dîn Baylaqânî, and several others. Besides being a renowned poet, Ẕahîr enjoyed the reputation of a great philosopher and astronomer of his age, and was called the صدر الحکما or "The head of the philosophers" (See 'Aufî's Lubâb-ul-Albâb, p. 298). Ẕahîr, in his poetical compositions, is sometimes ranked with Anwarî, and it is said that among the later poets of Kâshân there was a controversy as to which of the two deserved preference, and Majd-ud-Dîn Hamgar, to whom the matter was referred for decision, gave preference to Anwarî.* He was at first a panegyrist to Ṭuġân Shâh, who ruled in Nîshâpûr from A.H. 569–581 = A.D. 1173–1185, and of Ḥusâm-ud-Daulah Ardshîr, the ruler of Mâzandrân A.H. 567–602 = A.D. 1171–1205. At the latter's hands the poet received many favours, and alludes to them in this verse :—

شاید که بعد خدمت ده ساله در عراق
نانم هنوز خسرو مازندران دهد

See Browne's Ibn Isfandiyâr's History of Tabaristân, pp. 71–3, where also a long Qaṣîdah of the poet addressed to this ruler is quoted. When Ẕahîr rose to distinction he attached himself to the services of the Atâbaks of Âdarbaijân, Muḥammad bin Îldugnz, known as Jahân Pahlawân (A.H. 568–582 = A.D. 1172–1186), and his brother and successor, Qizil Arslân (A.H. 582–587 = A.D. 1186–1191). The poet, however, left the latter's court, and entered the service of the Atâbak Naṣrat-ud-Dîn, the

* This versified reply of Majd-ud-Dîn, which he sent to Kâshân in the month of Rajab, A.H. 674, is fully quoted in Browne's Târîkh-i-Guzîdah, pp. 61–62.

son of Muhammad bin Îlduguz. He spent his last days in retirement, and died, according to the Târîkh-i-Guzîdah; Taqî Kâshî (Oude Cat., p. 16); Taqî Auhadî, fol. 430; Daulat Shâh; Khazâna-i-'Âmirah, fol. 227[a]; Riyâd-ush-Shu'arâ, fol. 245; Suhuf-i-Ibrâhîm, fol. 575, in A.H. 598 = A.D. 1201, at Tabrîz, and was buried in Surkhâb, near the tomb of Khâqânî.

For his life and poems see Rieu, p. 562; Sprenger, Oude Cat., p. 579; Ouseley, Biogr. Notices, p. 154; Ethé, Bodl. Lib. Cat., Nos. 582–584; Ethé, India Office Lib. Cat., No. 971; W. Pertsch, Berlin Cat., Nos. 691, 747–8; Rieu Supplt., Nos. 222–24; Krafft, p. 62; Upsala Cat., p. 102, and Browne's Camb. Univ. Lib. Cat., p. 302. See also Habîb-us-Siyar, vol. ii., Juz 4, p. 127; Khulâsat-ul-Afkâr, fol. 102[b]; Makhzan-ul-Garâ'ib, fol. 509; Nashtar-i-'Ishq, fol. 1116; Hammer Redekunste, p. 130; Schefer's Chrestomathie, vol. i., p. 112, and Rosen Instut, p. 205.

The dîwân was printed in Calcutta, A.H. 1245, and lithographed in Lucknow, A.H. 1295.

Written in a fine Nasta'lîq, within gold-ruled columns.

Not dated, apparently 15th century.

No. 37.

foll. 337; lines 21; size $6\frac{1}{2} \times 5\frac{3}{4}$; $4\frac{1}{2} \times 3$.

خمسهٔ نظامی

KHAMSA-I-NIZÂMÎ.

The five poems of Nizâmî, also called Panjganj. Nizâmî, with his full name نظام الدین ابو محمد الیاس بن یوسف بن موید الگنجوی, the greatest of all the Masnawî writers, was born in the province of Qum, but the greater portion of his life was spent in Ganjah, a town of Arrân. Nizâmî's brother, Qiwâmî-i-Mutarrizî, was also a poet of great distinction, and a copy of his poems (O. E. 6464) is preserved in the British Museum. It also appears from several verses of his poems that he had a son named Muhammad. Very unreliable accounts of the poet are given by his biographers, and I should like to refer to the learned monograph of W. Bacher, who has based Nizâmî's life exclusively on the poet's own statements in the several poems of his Khamsah.

Various conflicting dates are assigned to Nizâmî's death. Daulat Shâh, p. 131, followed by Taqî Auhadî, fol. 743, gives A.H. 576 =

A.D. 1180; Jâmî, in his Nafaḥât, p. 708, followed by the author of the Ḥabîb-us-Siyar, vol. ii., Juz 4, p. 112, in A.H. 592 = A.D. 1195; Taqî Kâshî, Oude Cat., p. 17, followed by the authors of the Ṣubḥ-i-Ṣâdiq (on the margin of the Ḥabîb-us-Siyar, loc. cit.), and the Nashtar-i-'Ishq, fol. 1832, places the poet's death in A.H. 602 = A.D. 1205. The author of the Khulâṣat-ul-Afkâr, fol. 192ª, fixes Niẓâmî's death in A.H. 600 = A.D. 1203.

Of the various statements of his age made by Niẓâmî himself in his poems, the most accurate seems to be that in the prologue to the Laylâ Majnûn, where the poet says that he had then counted seven times seven years: مجموعهٔ هفت سبع خوانم, that is, forty-nine years, and as the poem was completed in A.H. 584 = A.D. 1188, as mentioned in the same prologue

کارسته شد به بهترین حال
در سلخ رجب به ثا و فا دال

we may conclude that the poet was born in A.H. 535 = A.D. 1140.

Again, in the epilogue to the Iskandar Nâmah, which was added by a contemporary of the poet, it is stated that he died at the age of sixty-three years and six months.

فزون بود شش مه ز شصت و سه سال

So we may infer that Niẓâmî died in A.H. 599 = A.D. 1202.

For further notices on Niẓâmî's life see Haft Iqlîm, fol. 268; Riyâḍ-ush-Shu'arâ, fol. 411; Makhzan-ul-Ġarâ'ib, fol. 867; Âtash Kadah, p. 318; see also Sprenger, Oude Cat., p. 519; Rieu, p. 564; Captain H. Wilberforce Clarke's Translation of the Sikandar Nâmah, London, 1881; Hammer Redekünste, p. 105; W. Bacher's Niẓâmî's Leben und Werke, published in German, Leipzig, 1871; English translation of the same, London, 1873.

For other copies of Niẓâmî's Khamsah and his works, see, besides the above-mentioned catalogues, Rieu Suppl., Nos. 225–229; Ethé, Bodl. Lib. Cat., col. 487; Ethé, India Office Lib. Cat., Nos. 927–1027; Camb. Univ. Lib. Cat., pp. 303–306; G. Flügel, i., p. 503; W. Pertsch, p. 67, and Berlin Cat., p. 751; St. Petersburg Cat., p. 32, etc., etc.

According to Daulat Shâh and Taqî Auḥadî, Niẓâmî has left, besides the Khamsah, a dîwân containing above twenty thousand verses, and the former quotes a ġazal of the poet, and although 'Aufî (vol. ii., p. 397) cites three short ġazals which he says he heard a scholar reciting in Nîshâpûr, yet he distinctly says that, except the Maṣnawî poems, Niẓâmî left very little poetry. W. Bacher (p. 7), however, cites a verse from the Laylâ Majnûn as a proof that the poet arranged his dîwân in

A.H. 584 (A.D. 1188). Strange that no copy of the dîwân of such an eminent poet as Nizâmî is to be found anywhere.

The Khamsah of Nizâmî was lithographed in Bombay, 1834 and 1838, and in Tehran A.H. 1261. Edited in Tabriz, 1845.

Contents:—

I.

fol. 1b.

مخزن الاسرار

MAKHZAN-UL-ASRÂR.

Begins—

هست کلید در گنج حکیم
بسم الله الرحمن الرحیم

The poem is divided into twenty sections or Maqâlas. According to this copy, the poem was completed in A.H. 582 = A.D. 1186, as will appear from the following concluding lines:—

از گه هجرت شده تا این زمان
پانصد و هشتاد و دو افزون بدان

But this seems improbable, as the Shîrîn Khusrû, which was composed after the Makhzan-ul-Asrâr, is dated A.H. 571 = A.D. 1175. Copies of the poem are mentioned by Rieu and Ethé, pp. 559 and 488, bearing the dates A.H. 552 and 559 = A.D. 1157 and 1163 respectively. However, the question of the date of composition of the poem has been ably discussed by Professor Rieu, who assigns the date A.H. 572 or 573 = A.D. 1176 or 1177. See also Ethé, India Office Lib. Cat., No. 972, 1.

The poem is dedicated to Fakhr-ud-Dîn Bahrâm Shâh, son of Dâ'ûd, King of Armenia and Rûm, f. 5b.

شاه فلك تاج و سلیمان نگین
مفخر آفاق ملك فخردین

Bahrâm Shâh was the hereditary ruler of Arzan Jân, and a vassal of Qilîj Arslân (A.H. 558–578 = A.D. 1162–1182). He died in A.H. 622.

The Makhzan-ul-Asrâr was lithographed in Lucknow 1869, 1872, and with a commentary, 1881; Cwanpûr, 1869, and edited by H. Bland, Lond. 1844. An English translation by J. Haddon Hindley, in manuscript, is preserved in the British Museum, London.

foll. 30b–31a. Blank.

II.

fol. 31b.

خسرو و شیرین

KHUSRÛ WA SHÎRÎN.

The loves of Khusrû and Shîrîn.

Begins—

خداوندا در توفیق بکشاي
نظامي را ره تحقیق بنماي

On fol. 38a begins the story :—

چنین گفت آن سخن گوي کهن زاد
که بودش داستانهاي کهن یاد

The prologue contains eulogies on Sulṭân Tuġral, Shams-ud-Dîn Abû Ja'far Muḥammad, and Qizil Arslân. There is also a panegyric addressed to Ṭuġân Shâh under the heading در مدح امیر طغانشاه on fol. 33b.

طغانشاه سخن بر ملك شد چیر
فراخان قلم را داده شمشیر

Ṭuġân Shâh ascended the throne of Persia in A.H. 569 = A.D. 1173, after the death of Sulṭân Sanjar, and was slain by Tukush, the Sulṭân of Khwârizm, in A.H. 581 = A.D. 1185.

There are different views regarding the dedication of the poem.

According to Nashtar-i-'Ishq, fol. 1832, the poem was dedicated to Tuġral Arslân, who ascended the throne in A.H. 573 = A.D. 1177: according to Rieu, p. 566a, to Shams-ud-Dîn Abû Ja'far Muḥammad bin Atâbak Îlduguz, and according to Ethé, Bodl., col. 488, to the three above-named persons.

In the prologue on fol. 34a, the poet says that he composed the poem at the instance of Ṭuġral Arslân, as will be seen from the following verses :—

(۱) چو سلطان جهان شاه جوان بخت
که برخوردار باد از تاج و ازتخت . . .

(۲) پناه ملك شاهنشاه طغرل
خداوند جهان سلطان عادل

(۳) بسلطاني بتاج و تخت پیوست
بجاي ارسلان بر تخت به نشست

(۴) من این گنجینه را سر مي کشادم
بناي این عمارت مي نهادم

(۵) اشارت زنکي از درگاه معمور
بشغل بنده القا کرد منشور

(٦) کزین سان تحفهٔ عالي بسازد
که عقل از منتش گردن فرازد

(۷) قبول بندگي را ساز دادم
سلامت را بخون خط باز دادم

The line giving the date of completion of the poem (in A.H. 576 = A.D. 1180) mentioned by Rieu, p. 566[a], is not found in any of our copies.

Niẓâmî also states at the end how he was honourably received and highly rewarded by Qizil Arslân.

چنان رفتم که سوي کعبه حجاج
چنان باز آمدم کاحمد زمعراج

The poem ends with a short eulogy on the prince Naṣrat-ud-Dîn.

موید نصرة الدین کافرینش
ز نام اوپذیرد نور بینش

The Khusrû-wa-Shîrîn was lithographed at Lahore in A.H. 1288. For the contents, see Hammer's Schirin, Leipz., 1809.

III.

fol. 102[b].

لیلي و مجنون

LAYLÂ AND MAJNÛN.

A poem on the loves of Laylâ and Majnûn.

Begins—

اي نام تو بهترين سر اغاز
بي نام تو نامه كي كنم باز

The poem is dedicated to Akhtashân Shâh, or Shîrwân Shâh (*d.* in A.H. 584), as mentioned in the epilogue, fol. 156[b].

نه شروان شاه بل جهان شاه
كيخسرو ثاني اختشان شاه

On fol. 106[b] the poet says that he received a letter from that king requesting him to take Laylâ Majnûn as his next subject, after the completion of Shîrîn Khusrû. Hence he composed the present poem, as he says on fol. 107[a], consisting of more than four thousand verses, completing it at the end of Rajab, A.H. 574 = A.D. 1178 (probably a mistake for A.H. 584 = A.D. 1188.

اين چارهزار بيت و اكثر
شد گفته بچار ماه كمتر . . .
كاراسته شد به بهترين حال
در سلخ رجب بثي و فا دال
تاريخ عيان كه داشت با خود
هفتاد و چهار بود و پانصد

هفتاد و چهار is evidently a mistake for هشتاد و چهار, as it has already been mentioned that Niẓâmî composed his Khusrû Shîrîn in A.H. 576 = A.D. 1180.

The story begins on fol. 112[a] :—

گويندۀ داستان چنين گفت
آن لحظه كه درّ اين سخن سفت

The poem ends with a dedication to the same Akhtashân Shâh. Edited, Lucknow, 1870 and 1888. Translated into English by J. Atkinson in 1836.

IV.

fol. 157[b].

هفت پیکر

HAFT PAYKAR.

Haft Paykar, or "The Seven Images," containing seven stories related by the seven favourites of the king, Bahrâm Gûr, hence its other name, قصهٔ بهرام گور

Begins—

اي جهان ديده بود خويش از تو
هيچ بودي نبود پيش از تو

The poem was written for 'Alâ-ud-Dîn Karb Arslân, a descendant of Aqshanqar Aḥmadîlî (*d.* A.H. 527 = A.D. 1132). He was governor of Marâġah, where he was besieged in A.H. 602 = A.D. 1205. See Kâmîl, vol. xii., p. 156, and vol. x., p. 483.

The poet refers to the above king on fol. 160[b] :—

عمدهٔ مملکت علاءُ الدين
حافظ و ناصر زمان و زمين
شاه كرب ارسلان كشور گير
به از الپ ارسلان بتاج و سرير
نسل اقشنقري مويد ازو
جد و ابا كمال امجد ازو

Other copies have الپ ارسلان and قزل ارسلان substituted for كرب ارسلان

G. Flügel and several others assert that the poem was dedicated to Qizil Arslân, but it seems improbable, as this Arslân died in A.H. 587 = A.D. 1191, while the poem was composed in A.H. 593 = A.D. 1196 (see Rieu, p. 567.) Dr. Ethé, India Office Lib. Cat., No. 972, 4), is, however, of opinion that it was dedicated to Naṣrat-ud-Dîn Arslân, who ascended the throne of Mûṣil in A.H. 598 = A.D. 1201.

On fol. 164[a] begins the story :—

گوهر اماي گنج خانه راز
گنج گوهر چنين كشايد باز

The prologue, fol. 215a, contains the date of the composition, the 14th of Ramaḍân, A.H. 593 = A.D. 1196.

از پس پانصد و نود مه قران
گفتم این نامه را چو ناموران
روز بد چارده ز ماه صیام
چار ساعت ز روز رفته تمام

Some copies read an erroneous date, A.H. 598 = A.D. 1201.

The Haft Paykar was lithographed in Bombay, 1849, and Lucknow, A.H. 1290. One of the Seven Tales was published with a German translation by F. von Erdmann in his "Behramgur und die Russische Fuerstentochter," Kasan, 1844.

V.

fol. 215b.

اسکندر نامه

ISKANDAR NÂMAH.

The Book of Alexander.
Begins—

خدایا جهان پادشاهي تراست
ز ما خدمت آید خدائي تراست

The poem is divided into two parts; the first part, called Sharaf Nâma-i-Iskandarî, or Iskandar Nâma-i-Barrî, treats of Alexander as a conqueror, and records his battles on land. The second part, entitled variously as Khirad Nâma-i-Iskandarî, Iqbâl Nâma-i-Iskandarî or Iskandar Nâma-i-Baḥrî, describes the king as a prophet and philosopher, and relates his adventures at sea.

In the prologue, after highly eulogising the king Naṣrat-ud-Dîn, the poet says that the monarch had wished the poem to be dedicated to him.

جهان پهلوان نصرت الدین که هست
بر اعداي خود چون فلك چیره دست
. . . . . .
چوفرمان چنین آمد از شهریار
که بر نام ما نقش بند این نگار

Naṣrat-ud-Dîn Abû Bakr bin Atâbak Muḥammad ascended the throne at Tabrîz, A.H. 587 = A.D. 1191, on the assassination of his uncle, Qizil Arslân, and died in A.H. 607 = A.D. 1210. (See Ḥabîb-us-Siyar, vol. ii., Juz 4, p. 127.)

The story begins on fol. 225a :—

گزارندهٔ نامهٔ خسروي
چنين داد نظم سخن را نوي

In Copy No. 38, fol. 341b, the poet enumerates his works thus :—

سوي مخزن آوردم اول بسيچ
كه مستي نكردم دران كار هيچ
درو چرب و شيريني انگيختم
بشيرين و خسرو درآويختم
وزانجا سراپرده بيرون زدم
در عشق ليلي و مجنون زدم
چو زان داستان باز پرداختم
سوي هفت پيكر فرس تاختم
كنون بر بساط سخن پروري
زنم كوس اقبال اسكندري

From this it is clear that the Iskandar Nâmah was composed after the Haft Paykar, i.e., after A.H. 593 = A.D. 1196.

In other copies the date of composition of the Iskandar Nâmah is given A.H. 597 = A.D. 1200.

بتاريخ پانصد نود هفت سال
چهارم محرم بوقت زوال

and this date is supported by the author of the Nashtâr-i-'Ishq, fol. 1832. But the present copy and copies of earlier dates do not mention any verse giving the date of composition.

The epilogue to the first part ends with a panegyric on the same Naṣrat-ud-Dîn.

On fol. 293b the second part of the Iskandar Nâmah, called in the heading كتاب اقبالنامه, begins—

خرد هر کجا گنجي آرد پديد
ز نام خدا سازد آنرا کليد

The prologue contains a dedication to Malik Qâhir 'Izzud-Dîn Mas'ûd bin Nûr-ud-Dîn Arslân, who became the ruler of Mauṣil in A.H. 607 = A.D. 1210, and died in A.H. 615 = A.D. 1218.

سر سرفرازان و گردنکشان
ملك عزالدين قاهر شه نشان
بطغراي دولت چو طغرل نگين
ابو الفتح مسعود بن نورالدين

In the epilogue, fol. 337[a], the poet says that he had reached at this stage the age of sixty.

بشصت آمد اندازۀ سال من
نگشت از خود آوازۀ حال من

The first part of the Iskandar Nâmah was edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text was printed in Calcutta, A.H. 1269, and lithographed with marginal notes in Lucknow, A.H. 1282, and in Bombay, 1277 and 1292. Extracts from the first part will be found in Franz von Erdmann's work "De Expeditione Russorum Berdaam versus," Casan, 1826, and in Charmoy's "Expédition d'Alexandre contre les Russes," St. Petersburg, 1829. See also Spiegel, "Die Alexandersage beiden Orientalen," Leipzig, 1851, pp. 33–50.

The whole of the first part has been translated into English by Capt. H. W. Clarke, London, 1881.

The second part was edited, under the title of Sikandar Nâma-i-Baḥrî, by Dr. Sprenger, Calcutta, 1852 and 1869.

A short statement of the contents will be found in Erdmann's work, vol. i., p. 24, and a fuller abstract in Bacher's Memoir, pp. 101–171. See also Ethé, "Alexanders Zug zum Lebensquell," Sitzungsberichte der bayrischen Akademie, 1871, pp. 343–405.

In noticing a copy of the Khamsah, Dr. E. Denison Ross, in his Cat. of the Arabic and Persian MSS., in the India Office Lib., pp. 26–27, has described a copy of the Iskandar Nâmah, which is particularly interesting for offering a recension of the poem. This version is not divided into two parts, and the learned doctor has made ingenious attempts in showing the considerable differences from other known versions.

Written in a fine minute Nasta'lîq within four gold borders.
Dated, the 20th Ṣafar, A.H. 835.
Scribe محمد بن علي

No. 38.

foll. 507; margl. col. of 16 lines, central col. of 21 lines.
Size 9 × 6½; 6½ × 4.

The same

Another copy of Niẓâmî's Khamsah.
Contents:—

fol. 1ᵇ. مخزن الاسرار Makhzan-ul-Asrâr.

The colophon, fol. 43ᵃ, is dated the 14th Rajab, A.H. 882.

fol 43ᵇ. خسرو و شيرين Khusru wa Shîrîn.

This portion is dated, fol. 158ᵃ, the 18th Dîqa'ad A.H. 882.

fol. 158ᵇ. ليلي و مجنون Laylâ wa Majnûn.

Dated, fol. 240ᵃ, 17th Muḥurram, A.H. 883.

fol. 240ᵇ. هفت پيكر Haft Paykar.

Dated, fol. 327ᵃ, 8ᵗʰ Rabî' I, A.H. 883.

fol. 327ᵇ. The first part of the Iskandar Nâmah, called in the heading كتاب شرفنامهٔ اسكندري

Dated, fol. 444ᵃ, the 23rd Jamâdî I, A.H. 883.

fol. 444ᵇ. The second part of the Iskandar Nâmah, called كتاب اقبالنامه

Colophon, dated the 3rd Rajab, A.H. 883.

foll. 22ᵃ, 65ᵇ, 85ᵃ, 101ᵇ, 105ᵇ, 203ᵇ, 204ᵃ, 210ᵃ, 227ᵃ, 233ᵃ, 235ᵇ, 255ᵃ, 261ᵇ, 273ᵇ, 370ᵇ, 382ᵃ, 469ᵇ contain miniatures in Persian style.

Written in a fine clear Nasta'lîq, with a double page 'unwân at the beginning of the work, and illuminated headings at the beginning of each poem.

On fol. 1ᵃ, a note, written in a gold circle, runs thus:—

خمسهٔ مولانا نظامي از خزانهٔ قطب شاه مقابله كرد اخند ملا روخا

It also bears the seals of 'Inâyat Khân Shâh Jahânî and 'Abdur Rashîd-i-Daylamî, two nobles of the court of the Emperor Shâh Jahân.

No. 39.

foll. 278; lines 20; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{4}$.

FOUR MAṢNAWÎS BY NIẒÂMÎ.

1. fol. 1b. مخزن الاسرار
2. fol. 31b. خسرو و شیرین
3. fol. 107b. هفت پیکر
4. fol. 168a. Iskandar Nâmah (the first part).

Twenty-seven lines from the beginning are wanting, and the poem abruptly opens with the line :—

خرد تا ابد در نیابد ترا

که تاب خرد بر نتابد ترا

fol. 252b. The second part of the Iskandar Nâmah, called in the heading خرد نامه

folios containing about one thousand two hundred verses are missing at the end.

Written in a beautiful Nasta'lîq, apparently in the 16th century.

No. 40.

foll. 110; lines 17; size $6\frac{1}{2} \times 4\frac{3}{4}$; $4\frac{1}{4} \times 3\frac{1}{2}$.

TWO MAṢNAWÎS BY NIẒÂMÎ.

1. fol. 3b. مخزن الاسرار
2. fol. 39b. لیلی مجنون

foll. 2b, 3a, 7b, 21b, 26b, 56b, 65b and 80a contain fine, but faded miniatures.

This splendid copy is written within four gold-ruled borders in a very minute and beautiful Nasta'lîq, with a fine illuminated double-page 'unwân, at the beginning of the مخزن الاسرا, and an exquisitely decorated heading at the beginning of the Laylâ Majnûn.

Not dated, apparently 15th century.

[S. Khurshîd Nawâb.]

No. 41.

foll. 297; lines 12; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

خسرو شیرین

KHUSRÛ SHÎRÎN.

Khusrû Shîrîn; begins as usual.

foll. 31ᵃ, 32ᵇ, 40ᵃ, 42ᵃ, 43ᵇ, 45ᵃ, 48ᵃ, 54ᵃ, 57ᵃ, 59ᵇ, 62ᵇ, 76ᵃ, 84ᵃ, 89ᵃ, 93ᵇ, 96ᵇ, 108ᵇ, 114ᵃ, 119ᵇ, 149ᵃ, 151ᵇ, 155ᵃ, 169ᵃ, 184ᵃ and 283ᵃ contain exquisite miniatures in Indian style.

Written in fine Indian Nasta'lîq, between fancy gold grounds, within thick gold and coloured borders. In the colophon it is stated that the manuscript was transcribed for one Yûsuf Khân.

Dated, Monday the 22nd Dil Ḥajj A.H. 1237.

No. 42.

foll. 234; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

اسکندر نامه

ISKANDAR NÂMAH.

The first part of the Iskandar Nâmah, generally called the شرفنامهٔ اسکندری

foll. 30ᵇ, 32ᵃ, 43ᵃ, 84ᵃ, 98ᵇ, 121ᵃ, 130ᵃ, 169ᵇ, 170ᵃ and 198ᵇ contain fine miniatures in the Indian style, illustrating the text.

On fol. 226ᵇ, space for miniature is left blank.

Written in a clear Indian Nasta'lîq, with a fine double-page 'unwân.

Not dated. 17th century.

No. 43.

foll. 123 : lines 817 ; size $9\frac{3}{4} \times 5$; $7\frac{1}{4} \times 3$.

The same.

This copy contains scanty notes on the margin in the same handwriting as the text.

The headings are in red.

Written in a clear Nasta'lîq within red-ruled borders.

Dated 27th Ṣafar, A.H. 1143.

Scribe, Muḥammad Khân Qâdirî. محمد خان قادري

S. Khurshîd Nawâb.

No. 44.

foll. 246 ; lines 15 ; size $14 \times 8\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

The same.

Another copy of the first part of the Iskandar Nâmah.

foll. 7^b, 15^b, 21^b, 22^b, 27^a, 30^a, 36^b, 38^b, 45^b, 46^b, 49^a, 53^b, 56^a, 62^b, 64^a, 66^a, 67^a, 71^a, 76^a, 79^b, 83^a, 86^a, 91^a, 92^a, 96^b, 103^b, 108^a, 111^b, 117^a, 121^b, 124^b, 128^b, 133^a, 138^a, 144^a, 147^b, 154^b, 163^a, 165^b, 171^b, 178^b, 183^a, 188^b, 200^a, 209^a, 217^a, 223^b, 227^a, 236^a and 243^b contain fine coloured illustrations in Indian style.

Written in fine bold Nasta'lîq, within gold ornamented grounds, with a double-page 'unwân at the beginning.

Copyist, محمد

Dated Lahore, Sunday the 11th Ṣafar, A.H. 1144.

No. 45.

foll. 13; lines 23; size $10\frac{1}{4} \times 6$; $8\frac{1}{2} \times 4$

خلاصهٔ خمسهٔ نظامي

KHULÂṢA-I-KHAMSA-I-NIẒÂMÎ.

Extracts from the five Masnawîs of Niẓâmî, with a short prose preface.

Begins—

بر اصحاب دولت و ارباب مکنت واجب و لازم است که بعد از قرأت قران کریم و تلاوت فرقان قدیم الخ

This redaction is divided into thirty-seven chapters according to the subjects, which are generally concerned with moral and religious precepts.

The first chapter, در توحید و مناجات, begins thus on fol. 2ª:—

اي همه هستي ز تو پيدا شده
خاك ضعيف از تو توانا شده

Other copies of the Khulâṣah are mentioned in Rieu, p. 575; Ethé. Bodl., col. 493, and Pertsch, Berl., No. 738; see also Sprenger, p. 521. A copy of similar extracts, divided into thirty-five chapters, is described in Ethé, India Office Lib. Cat., No. 982. See also Ethé, Bodl., Nos. 597 and 598, Rieu (*ib.*), and Pertsch, Berl. (*ib.*).

Written in fine clear Nasta'lîq, within four gold-ruled borders, with the headings in red.

Dated A.H. 1061.

Scribe, Muḥammad 'Alî محمد علي

No. 46.

foll. 473; 25 lines in four centre columns; 63 lines in marginal column; size 14 × 9; 12½ × 8; 9¼ × 5¼.

كليات شيخ فريد الدين عطار

KULLIYÂT-I-SHAYKH FARÎD-UD-DÎN 'AṬṬÂR.

The complete poetical works of Farîd-ud-Dîn 'Aṭṭâr.

Farîd-ud-Dîn 'Aṭṭâr, with his full name ابوحامد محمد بن ابوبكر ابراهيم فريدالدين عطار النيسابوري, the celebrated mystic and a most profound Ṣûfî poet, about whom Jalâl-ud-Dîn Rûmî, the greatest of all the Ṣufî poets, is said to have made the following remarks :—

هفت شهر عشق را عطار گشت
ما هنوز اندر خم يك كوچه ايم

was born in Shâdiyâkh, near Nîshâpûr in A.H. 513 = A.D. 1119, during the reign of Sulṭân Sanjar, and was killed by the Muġals in A.H. 627 = A.D. 1229, at the age of 114 lunar years. 'Aṭṭâr, who is more renowned as a Ṣûfî than a poet, derived his poetical title from the profession of his father, a druggist, which 'Aṭṭâr himself continued for some time. Meagre and unreliable accounts of his life are found in the Tadkiras, and I should like to refer to the life added in the beginning of the Tadkirat-ul-Auliyâ, edited by Dr. Browne. See also Taqî Auḥadî, fol. 450; Nafaḥât; Haft Iqlîm, fol. 216; Majâlis-ul-'Ushshâq, fol. 92; Makhzan-ul-Ġarâ'ib; Daulat Shâh and Ḥ. Kh., vol. ii., p. 68.

For further notices on his life and his complete works, see Rieu, i., p. 344, and vol. ii., pp. 576–580; Ethé, Bodl. Lib. Cat., Nos. 622–636; Ethé, India Office Lib. Cat., Nos. 1031–1033; Sprenger, Oude Cat., pp. 346–358; Camb. Univ. Lib. Cat., p. 310; Ouseley's Biographical Notices, p. 236, and G. Flügel, p. 509.

Besides his well-known work, Tadkirat-ul-Auliyâ and a dîwân, containing, according to Makhzan-ul-Ġarâ'ib, thirty thousand verses and

ten thousand Rubâ'îs, 'Aṭṭâr is said to have left forty Maṣnawîs, of which the following are known :—

(1) اسرار نامه
(2) الهي نامه
(3) مصيبت نامه
(4) جواهر الذات
(5) اشتر نامه
(6) مختار نامه
(7) حيدر نامه
(8) بيسر نامه
(9) سياه نامه
(10) منطق الطير
(11) گل هرمز or خسرو نامه
(12) پند نامه
(13) وصلت نامه
(14) وصيت نامه
(15) بلبل نامه
(16) اسرار شهود
(17) گل خسرو
(18) مظهر العجايب
(19) خياط نامه
(20) كنز الحقايق
(21) هفت وادي
(22) لسان الغيب
(23) مفتاح الفتوح
(24) منصور نامه
(25) كنز البحر

Ethé, Bodl. Lib. Cat., Nos. 622–25, mentions three copies of the Kulliyât, each containing twenty or twenty-one Maṣnawîs, and Sprenger also mentions a similar number of Maṣnawîs. But our copy of the Kulliyât contains the poet's dîwân and twelve Maṣnawîs only.

Contents (marginal column) :—

I.

foll. 1^{b}–93^{a}.

جوهر الذات

JAUHAR-UḎ-ḎÂT.

This is only the second of the three daftars into which the poem is divided. The first and the second daftars are wanting in this copy. It begins thus :—

تعالي الله ازين ديدار پر نور
كه در ذرات عالم گشت مشهور

It is incomplete towards the end, and breaks off abruptly on fol. 93[a] with the first part of a verse, viz., بود کاینجا تو زین مر حقیقت. The second part of twenty verses at the end are wanting, and space is left blank for them. On fol. 21 about forty-four verses are wanting, and after fol. 8 three folios, containing about two hundred and fifty verses, are missing. The poem is also called جوهر ذات—جواهر الذات and جواهر نامه. For other copies see Sprenger, Oude Cat., p. 351; W. Pertsch, Berlin Cat., p. 780; Ethé, Bodl. Lib. Cat., No. 622, 623, etc.; Rieu, ii., pp. 576–577; Ethé, India Office Lib. Cat., No. 1031, 1017, etc., and G. Flügel, i., p. 513.

II.

fol. 1[b] (centre column).

مظهر العجایب

MAZHAR-UL-'AJÂ'IB.

Beginning—

آفرین جان آفرین بر جان جان
زانکه هست او آشکارا و نهان

On fol. 3[a], the author, after giving the title of the poem in this way—

این کتابم از غرایب آمد است
مظهر مر عجایب آمد است

enumerates his following previous compositions :—

جوهرالذات	خسرو گل
اشتر نامه	بلبل نامه
منطق‌الطیر	الهی نامه
مصیبت نامه	پند نامه
اسرار نامه	and
وصلت نامه	تذکرة الاولیا

Thirty-eight lines, which were missing on fol. 21, have been recently added by the scribe of this library.

After fol. 8, three folios, containing about three hundred verses, are missing.

For other copies, see Sprenger, Oude Cat., p. 353; Rieu, p. 579; Ethé, Bodl. Lib. Cat., No. 622, 5, etc., and Ethé, India Office Lib. Cat., No. 1131, 18, etc.

foll. 70b–71a. Centre column blank.

III.

fol. 71b.

منطق الطير

MANṬIQ-UṬ-ṬAYR.

Beginning—

آفرين جان آفرين پاك را
آنكه جان بخشيد و ايمان خاك را

The poem is divided into thirty sections, مقالة. The verse giving the date of its composition A.H. 583 = A.D. 1187, quoted in Rieu Supplt., No. 235, ii., is wanting here.

Lithographed in Lucknow, A.H. 1288, and Bombay, A.H. 1280.

Edited by Garcin de Tassy, Paris, 1857; translated into French in 1863. For other copies, see Sprenger, Oude Cat., p. 354; Ethé, Bodl. Lib. Cat., No. 622, etc.; Rieu, p. 576a; Pertsch, Berlin Cat., No. 753; G. Flügel, i., pp. 509 and 511: Browne, Camb. Univ. Lib. Cat., p. 312.

fol. 121a blank.

IV.

fol. 121b.

حلاج نامه or منصور نامه

ḤALLÂJ NÂMAH OR MANṢÛR NÂMAH.

Beginning—

بود منصوري عجب شوريده حال
در ره تحقيق او را صد كمال

This poem, seldom found in other copies of the Kulliyât, is noticed in Stewart Cat., p. 60; Ethé, Bodl. Lib. Cat., No. 623, 15, and Ethé, India Office Lib. Cat., No. 1033, 13.

foll. 124a–125a blank.

V.

fol. 125[b].

مصيبت نامه

MUṢÎBAT NÂMAH.

It is also called نزهت نامه. See Upsala Cat., p. 100.
Begins—

حمد پاك از جان پاك آن پاك را
كو خلافت داد مشت خاك را

The poem is divided into forty chapters, enumerated by Sprenger, Oude Cat., p. 349. See also Rieu, p. 576; Ethé, Bodl. Lib. Cat., No. 622, 12; Pertsch, Berlin Cat., No. 761; and G. Flügel, i., p. 510.
foll. 200[b]–201 blank.

VI.

fol. 201[b].

لسان الغيب

LISÂN-UL-ĠAYB.

Begins—

اسم توحيد ابتداي نام اوست
مرغ روحم جملگي در دام اوست

See Ethé, Bodl. Lib. Cat., No. 622, Art. 4, etc.; Ethé, India Office Lib. Cat., No. 1031, 16, etc.
Spaces for headings are left blank.
fol. 249[a] blank.

VII.

fol. 249[b].

خياط نامه

KHIYÂṬ NÂMAH.

Begins—

بنام آنكه هستي زو نشان يافت
نفوس ناطقه زو نور جان يافت

The title of the poem occurs in the following verse (fol. 249b) :—

چو بر کاغذ نهادم نوك خامه
نوشتم نام این خیاط نامه

It is divided into ten chapters, فصل, enumerated by Sprenger, p. 356. See Ethé, Bodl., No. 624, Art. 16; Ethé, India Office Lib. Cat., No. 1033, 11.

foll. 259b–260a blank.

VIII.

fol. 260b.

مفتاح الفتوح

MIFTÂḤ-AL-FUTÛḤ.

Begins—

پناه من بحیّ کو نمیرد
بآهي عذر صد عصیان پذیرد

The title is mentioned in the following : fol 261b.

" تو مفتاح الفتوحش نام کن هان "

For other copies, see Ethé, Bodl., Nos. 622, Art. 19; 623, Art. 10; 624, Art. 7; 627, Art. 3, and Rieu Supplt., No. 235, vi.; Ethé, India Office Lib. Cat., Nos. 1031, 11, etc.

foll. 277b–278a blank.

IX.

fol. 278b.

کنز الحقایق

KANZ-UL-ḤAQÂ'IQ.

Begins—

بنام آنکه جانرا نور دین داد
خرد را در خدا داني یقین داد

The following verse on fol. 280a gives the title of the poem :—

چو گفتم اندرو چندین حقایق
نهادم نام او کنزالحقایق

For other copies, see Sprenger, p. 356, where the initial line is different; Ethé, Bodl., Nos. 622, Art. 18; 623, Art. 9; Rieu Supplt., No. 235, v.; Ethé, India Office Lib. Cat., No. 1031, 13, etc.

fol. 292[a] blank.

X.

fol. 292[b].

هفت وادي

HAFT WÂDÎ.

Begins—

حمد پاك از جان پاك آن پاك را
كو خلافت داد مشت خاك را

Some seven or eight verses of the beginning are, with slight alteration, exactly the same as in the مصيبت نامه

For other copies, see Sprenger, p. 357, and Ethé, Bodl., No. 622, Art. 9; Ethé, India Office Lib. Cat., No. 1031, 6, etc.

Spaces for headings are left blank throughout.

fol. 299[a] blank.

XI.

fol. 299[b].

اشتر نامه

USHTUR NÂMAH.

Begins—

ابتدا بر نام حي لا يزال
صانع اشيا و ابداع جلال

For other copies, see Sprenger, p. 352; Rieu, p. 578; Ethé, Bodl., No. 622, Art. 15, and Leyden Cat., ii., p. 114; Sprenger Cat., p. 352; W. Pertsch, Berlin Cat., p. 717; Ethé, India Office Lib. Cat., No. 1031, 1, etc.

Spaces for headings are left blank.

fol. 348[a] blank.

XII.

fol. 343[b].

پند نامه

PAND NÂMAH.

The most popular of all the poems of 'Aṭṭâr.

Begins—

حمد بیحد مر خداي پاك را
آنكه ايمان داد مشت خاك را

For other copies, see Rieu, p. 579; Sprenger, p. 355; Ethé, Bodl., No. 622, Art. 10 (where the initial line is different); W. Pertsch, Berlin Cat., pp. 72, 91, etc.; G. Flügel, i., p. 511, and iii., p. 415; Rosen, Pers. MSS., p. 202, etc.

This poem has been repeatedly printed in Calcutta, Lucknow, Lahore, Boulak and Constantinople. It was edited by J. H. Hindley, London, 1809, and translated into French by S. de Sacy, Paris, 1819, and into German by G. H. F. Nesselmann. Ḥâjî Khal, vol. ii., p. 68, mentions a Turkish commentary on the Pand Nâmah, by Sham'î (*d.* 1009), entitled Sa'âdat Nâmah. For other editions and translations, see Ethé, India Office Lib. Cat., No. 1031.

foll. 355b and 356a blank.

XIII.

fol. 356b.

ديوان

DÎWÂN.

Containing Qaṣîdas, Ġazals and Rubâ'iyât.

fol. 356b. Beginning of Qaṣîdas without alphabetical order.

سبحان خالقي كه صفاتش ز كبريا
بر خاك عجز ميفكند عقل انبيا

fol. 365b. Ġazals not alphabetically arranged.

Begins—

پير ما ميرفت هنگام سحر
اوفتادش بر خراباتي گذر

foll. 413b–419a. Rubâ'iyât (about 191 in number).

Begin—

از عشق تو كام دل ما ناكاميست
ارام گرفتنم ز بي‌آراميست
اي زاهد نيكنام منشين با من
بر خيز كه سرمايه من بد ناميست

foll. 419b–420a blank.

fol. 420b. Spaces for eleven quatrains are left blank.

fol. 421. Another series of Rubâ'iyât, numbering one thousand seven hundred and eighty-four.

Opens thus :—

اي هفت سپهر پرده دار در تو
وي هشت بهشت رهگذار در تو
رخ زرد و کبود جامه خورشيد منير
سرگشته ذره غبار در تو

The total number of Rubâ'iyât in this dîwân is one thousand nine hundred and seventy-five only, while the number of ġazals, compared with another copy of the dîwân mentioned hereafter, is much less.

For other copies, see Sprenger, Oude Cat., p. 348; Ethé, Bodl., No. 636; Ethé, India Office Lib. Cat., No. 1031, etc. See also G. Flügel, iii., p. 447, where a copy of the Qaṣîdah, entitled لجة الابرار, is described.

A very correct copy, written in a fine clear Nasta'lîq, within gold-ruled borders. The frontispiece of each of the Masnawîs is fairly decorated.

Not dated; apparently 17th century.

No. 47.

foll. 442; centre column 15 lines; marginal column 24–26 lines.
Size $10\frac{3}{4} \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

سبعۀ فريد الدين عطار

SEVEN MAṢNAWÎ POEMS OF FARÎD-UD-DÎN 'AṬṬÂR.

I.

fol. 1b.

الهي نامه

ILÂHÎ NÂMAH.

Begins—

الهي نامه را اغاز كردم
بنامت باب نامه باز كردم

The poem is divided into twenty-two chapters, described by Sprenger, p. 357. See Ethé, Bodl., No. 622, Art. 11; Rieu, p. 576, and Stewart's Cat., p. 61.

Colophon: Dated, Shâh Jahân Âbâd, the 24th Ramaḍân, A.H. 1133, during the reign of Muḥammad Shâh.

foll. 127b–128a blank.

II.

fol. 128b.

امرار نامه

ASRÂR NÂMAH.

Begins—

بنام آنکه جانرا نور دین داد
خرد را در خدادانی یقین داد

According to Sprenger, p. 358, the poem is divided into twenty chapters, مقالة, and according to Ethé, India Office Lib. Cat., No. 1031, 12, into nineteen.

For other copies, see Rieu, p. 576; Ethé, Bodl., No. 622, Art. 18; Pertsch, Gotha, No. 52; G. Flügel, i., p. 510; St. Petersburg, p. 332, and Pertsch, Berl., No. 688.

The work has been lithographed at Tehran, A.H. 1298.

Dated the 13th Ṣafar, A.H. 1123.

fol. 175a blank.

III.

fol. 175b.

اشتر نامه

USHTUR NÂMAH.

(See No. 46 above, Art. XI.)

This is dated the 27th Ṣafar, A.H. 1123.

foll. 296b–297a blank.

IV.

fol. 297[b].

مصیبت نامه

MUSÎBAT NÂMAH.

(See No. 46 above, Art. V.)

Dated 17th Rajab, A.H. 1123.
fol. 407[a] blank.

V.

fol. 407[b].

بلبل نامه

BULBUL NÂMAH.

Begins—

قلم بردار راز دل عیان کن
سراغازش بنام غیب دان کن

See Sprenger, p. 355, and Ethé, Bodl., No. 622, Art. 8; Ethé, India Office Lib. Cat., No. 1031, 3.

VI.

fol. 413[b].

بیسر نامه

BÎSAR NÂMAH.

Begins—

من بغیر تو نه بینم در جهان
قادرا پروردگارا جاودان

The title of the poem occurs on fol. 416[a].

سر بیسر نامه را پیدا کنم
عاشقانرا در جهان شیدا کنم

See Sprenger, p. 349, and Ethé, Bodl., No. 622, Art. 17; Ethé, India Office Lib. Cat., No. 1031, 7, etc.
fol. 417[a] blank.

VII.

fol. 417b.

وصلت نامه

WAṢLAT NÂMAH.

Begins—

ابتدا اول بنام کردگار

خالق هفت و شش و پنبح و چهار

fol. 418b. l. 11 contains the title of the book.

نام این کرده بوصلت نامه من

زانکه وصلت دیده ام از خویشتن

See Rieu, p. 579; Sprenger, p. 355, and Ethé, Bodl., No. 622, Art. 7; Ethé, India Office Lib. Cat., No. 1031, 10.

Written in a careless Nasta'lîq.

fol. 1a contains two seals of Mirzâ Khurram Bakht, son of Mirzâ Jahândâr Shâh, son of Shâh 'Âlam, King of Delhi.

No. 48.

foll. 375; lls. 15. Size $8\frac{3}{4} \times 5\frac{3}{4}$; 6×3.

مظهر العجائب

MAẒHAR-UL-'AJÂ'IB.

Another copy of Maẓhar-ul-'Ajâ'ib, by Farîd-ud-Dîn 'Aṭṭâr.

Written in ordinary Nasta'lîq. Dated, Patna, 15th Sha'bân; the year is not given. Written by Amân Ullah. 18th century.

No. 49.

foll. 110; lls. 25; in four gold-ruled columns. Size $11\frac{1}{2} \times 7$; $9 \times 5\frac{1}{4}$.

جوهر الذات دفتر اول

JAUHAR-UD-DÂT.

First Daftar (Book) of Jauhar-ud-Dât, by Farîd-ud-Din 'Aṭṭār.
Begins as usual.
Written in fine clear Nasta'lîq. Not dated, probably 17th century.

No. 50.

foll. 145; lls. 17. Size 6×4; $4\frac{1}{4} \times 2\frac{1}{4}$.

منطق الطير

MANṬIQ-UṬ-ṬAYR.

Another copy of Manṭiq-uṭ-Ṭayr.

Begins as usual.

foll. 1[a], 11[b], 33[b], 41[b] and 77[a], contain miniatures very much damaged. The headings are written in Naskh, with gold.

Written in an elegant minute Nasta'lîq character, within gold-ruled borders, with beautiful but faded 'unwân.

Dated, 7th Jamâdî I, A.H. 842.

(Ḍamîr ud Dîn.)

No. 51.

foll. 163; ll. 14; size $8\frac{3}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

Another copy of Farîdu'd-Dîn 'Aṭṭâr's منطق الطير, with a complete copy of اسرار نامه and some fragments from his other Maṣnawîs on the margin.

fol. 1b (centre column) begins the منطق الطير.

On fol. 3b (margin) begins the اسرار نامه, and it ends on the margin of fol. 69a.

The following verse in the epilogue gives A.H. 573 as the date of composition of this poem :—

پانصد و هفتاد و سه بگذشت سال
هم ز تاریخ رسول ذوالجلال

but Rieu Supplt., No. 235, quotes a verse giving the date A.H. 583.

Written in fine and clear Nasta'lîq, within gold-ruled borders.

Not dated, apparently 14th century.

No. 52.

foll. 334; ll. 13; size $8\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

دیوان فریدالدین عطار

DÎWÂN-I-FARÎD-UD-DÎN 'AṬṬÂR.

Another copy of Farîd-ud-Dîn 'Aṭṭâr's dîwân, containing about one thousand two hundred verses of Qaṣîdas and four thousand verses of Ġazals.

Qaṣîdas, without any alphabetical arrangement, begin as usual.

The Ġazals, alphabetically arranged, begin as in Sprenger, p. 348, on fol. 54a :—

گفتم اندر محنت و خواري مرا
چون به بیني نیز بگذاري مرا

It is remarkable that this copy of the dîwân does not contain the Ġazals ending in the letters ث خ ص ض ط ظ ع and ف.

One or two folios are wanting at the end.

Written in a very modern hand; probably 19th century.

No. 53.

foll. 66; lines 14: size 11 × 6½; 8¾ × 4¾.

دیوان معین چشتي

DÎWÂN-I-MU'ÎN-I-CHISHTÎ.

The dîwân of Khwâjah Mu'în ud-Dîn Chishtî, with the Takhalluṣ Mu'în containing mystical and ṣufistic poems in alphabetical order.

Beginning—

ربوده جان و دلم را جمال نام خدا
نواخت تشنه لبانرا زلال نام خدا

The only source which leads us to suppose that the author of this dîwân is the celebrated Khwâjah Mu'în ud-Dîn Chishtî, is, that some of its verses are found quoted in Taqî Auḥadî's 'Urafât, fol. 672ᵃ, and Wâlih's Riyâḍ ush Shu'arâ, fol. 375ᵃ, which they attribute to this holy saint; but neither of them, nor any other authority, distinctly says that Mu'în Chishtî is the author of any dîwân.

Khwâjah Mu'în-ud-Dîn Ḥasan al-Sanjarî, خواجه معین الدین بن خواجه غیاث الدین حسن السنجري, the most distinguished saint of the Chishtiyah sect, was the son of Khwâjah Ġiyâṣ ud-Dîn Ḥasan, and was born in Sîstân in A.H. 537 = A.D. 1142. He was the disciple of Shaykh 'Uṣmân Hârûnî, with whom he remained for fifteen years. He came to Ajmîr during the time of Pithaurâ, the Râjah of that place, who was defeated by Shihâb ud-Dîn Ġûrî in A.H. 588 = A.D. 1192. Here he died on the 6th of Rajab, A.H. 633 = A.D. 1235, and his shrine was constantly visited by emperors and princes, and attracts even to this day crowds of votaries.

See Akhbâr-ul-Akhyâr, p. 26; Safînat-ul-Auliyâ, p. 158; Miftâḥ-ut-Tawârîkh, p. 87; Makhzan-ul-Ġarâ'ib, fol. 764; Majma'ul Fuṣaḥâ, i., p. 542, etc.

This copy of the dîwân ends with the line—

چون معین معترف بنادانی است
یا الهی اگر تو میدانی

The subscription runs thus—

دیوان حضرت محیط بحر عرفان . . . . حضرت معین الدین چشتی قدس سره العزیز

The dîwân has been repeatedly lithographed in Lucknow, and lastly in 1898.

The greater portion of fol. 48ª and foll. 48ᵇ, 49ª and 49ᵇ are left blank.

Written in ordinary rough Nasta'lîq.

Dated the 4th Ramaḍân, A.H. 1256.

Scribe نور الدین احمد

No. 54.

foll. 378; lines 21; size $11\frac{3}{4} \times 7$; $8\frac{1}{4} \times 4$.

دیوان کمال اصفهانی

DÎWÂN-I-KAMÂL-I-IṢFAHÂNÎ.

Beginning—

ای صفات تو بیانها را زبان انداخته
عزت ذات یقین را در کمان انداخته

Kamâl-ud-Dîn Ismâ'îl, son of the celebrated Jamâl-ud-Dîn Muḥammad bin 'Abd-ur-Razzâq of Iṣfahân, کمال الدین اسماعیل بن جمال الدین محمد بن عبد الرزاق الاصفهانی, came from a noble family of Iṣfahân, noted for learning and wealth. His father, Jamâl-ud-Dîn, who died, according to Taqî Kâshî, in A.H. 588 = A.D. 1192, was a favourite panegyrist of the Ṣâ'id family, and has left a dîwân (noticed in Sprenger, Oude Cat., p. 445), extracts from which are quoted in Daulat Shâh, Haft Iqlîm, etc. Another son of Jamâl-ud-Dîn, named Mu'în-ud-Dîn 'Abd-ul-

Karîm, turned out a great scholar, while Kamâl-ud-Dîn became one of the distinguished poets of his time. It is said that there was a dispute among the later poets in regard to the relative merits of the father and the son, and Shaykh 'Alî Ḥazîn (*d.* A.H. 1180 = A.D. 1766) is said to have decided the question in this way:—

استاد سخن گرچه جمال است ولیکن
تکمیل همان طرز و روش کار کمال است

However, Kamâl gained the immortal fame of خلاق المعاني, or the inventor of new senses or ideas; and it can safely be remarked that, as a poet, he is more renowned than his father, Jamâl. Like his father, Kamâl also was a panegyrist of the Ṣâ'id family, and most of the Qaṣîdas in his dîwân are found in praise of Rukn-ud-Dîn Ṣâ'id bin Mas'ûd.

Kamâl fell in the general massacre of the inhabitants of Iṣfahân by the Muġals under Uktâî Qâân, and it is said that, when he was dying, he wrote the following Rubâ'î on the wall with his blood:—

دل خون شد و شرط جانگدازي اين است
در حضرت او كمينه بازي اين است
با اين همه هم هيچ نمي يارم گفت
شايد كه ترا بنده نوازي اين است

Daulat Shâh places the poet's death in the 2nd of Jamâdî II., A.H. 635 = A.D. 1237, and this date is generally accepted; Taqî Auḥadî, fol. 610, followed by the author of the Mir'ât-ul-'Âlam, fixes the poet's death in A.H. 639 = A.D. 1241; Khulâṣat-ul-Afkâr, fol. 150, in A.H. 628 = A.D. 1230; and Nashtar-i-'Ishq, fol. 1474, in A.H. 623 = A.D. 1226.

For other notices of the poet's life, see Ḥabîb-us-Siyar, vol. ii., Juz 4, p. 190; Bahâristân, fol. 102; Haft Iqlîm, fol. 246[a]; Âtash Kadah, p. 151; Makhzan-ul-Ġarâ'ib, fol. 709[b]; see also Rieu, Pers. Cat., p. 581[a]; Sprenger, Oude Cat., p. 454; Ethé, Bodl. Lib. Cat., Nos. 638–643; Ethé, India Office Lib. Cat., Nos. 1055–1057; W. Pertsch, Berl. Cat., p. 783, and Hammer Redekünste, p. 156.

This copy contains Qaṣîdas, Tarkîb-bands, Qiṭ'as, Ġazals and Rubâ'îs without alphabetical order. The persons praised being the following:—

fol. 11[a], Sulṭân 'Alâ-ud-Dîn Tukush (A.H. 590–596); fol. 13[b], Giyâṣ-ud-Dîn Muḥammad bin Khwârizm Shâh; fol. 15[a], Atâbak Sa'd bin Zingî (A.H. 599–623); fol. 18[b], Atâbak Muẓaffar-ud-Dîn Abû Bakr bin Sa'd Zingî (A.H. 623–658); fol. 26[a], Ḥusâm-ud-Dîn Ardashîr bin Ḥasan of Mâzandrân; fol. 28[b], Naṣrat-ud-Dîn; fol. 29[b], Niẓâm-ul-Mulk

Muḥammad; fol. 34[b], Fakhr-ud-Dîn bin Niẓâm-ul-Mulk; fol. 39[a], Sa'îd-Tâj-ud-Dîn Âlî; fol. 40[b], Sharaf-ud-Dîn Âlî bin al Faḍl; fol. 16[b], 'Izz-ud-Dîn Yaḥyâ; fol. 146[a], Ḍiyâ-ud-Dîn Aḥmad bin Abû Bakr; fol. 152[a], Shihâb-ud-Dîn 'Azîz bin Sâujî; fol. 161[b], Nûr-ud-Dîn Naḥwî; fol. 162[b], Rashîd-ud-Dîn Waṭwâṭ; fol. 165[b], Zayn-ud-Dîn Suhrawardî, etc., etc.; but the greater portion of the dîwân is devoted to Rukn-ud-Dîn Ṣâ'id bin Mas'ûd.

foll. 1[b]–183[a]. Qaṣîdas, intermixed with Tarkîb-bands.

fol. 183[c]. Muqaṭṭi'ât.

Begins—

آدمي را چهار خصلت هست

در دو گيتي ز باقي و فاني

fol. 250[a]. A Qiṭ'ah, with a letter in prose, addressed in reply to one Sayf-ul-Mulk.

fol. 269[b]–281[a]. Satirical Qiṭ'as, the first beginning with در هجو پسر زردوز

Begins—

پسر زردوز ان كنده شوخ

از براي درمي زر مرده

fol. 281[b]. Ġazals.

Begin—

اي دل و جان بياد تو زنده

همه فاني تو حي پاينده

fol. 326[b]. Rubâ'iyât.

Begin—

اي حكم ترا نهاده سرها كردن

در حپنر طاعتت فلك را كردن

اي طرفه كه درياي كفت را از تيغ

اهيست بداندیش ترا ما كردن (?)

For other copies, see Rieu, p. 580[b]; Ethé, Bodl., p. 507, and Pertsch, Berl., No. 762.*

* Selected poems, about one hundred in number, have been lately translated into English by Ethel Watts Mumford, and printed by the Constable press.

This valuable copy bears the seals of many noblemen of the court of the Emperor Shâh Jahân, such as بندۀ شاه جهان عبد الرشيد ديلمي — اعتماد خان شاهجهاني and عنايت خان شاهجهاني, etc.

Written in fine Nasta'lîq, within gold and coloured columns, with four beautifully illuminated headings at the beginnings of the Qaṣîdas, the Muqaṭṭi'at, the Ġazals and the Rubâ'iyât.

Not dated, apparently 15th century.

No. 55.

foll. 336; lines 17; size 10 × 6; 7¼ × 3¾.

The same.

Begins as above.

foll. 3ᵃ–8ᵇ. Tarkîb-bands, intermixed with Qiṭ'as, without any regard to alphabetical order.

foll. 8ᵇ–174ᵃ. Qaṣîdas, alphabetically arranged.

foll. 174ᵃ–205ᵇ. Muqaṭṭi'ât, intermixed with Tarkîb-bands and Ġazals.

205ᵇ–209ᵃ. A Maṣnawî.

Begins—

تا زبانم بکام جنبان است
در ثناي رئيس لنبان است

foll. 209ᵇ–285ᵃ. Qiṭ'as, Ġazals and Qaṣîdas all intermixed without any system or order.

foll. 285ᵃ–336ᵃ. Rubâ'iyât.

Begins—

اي مدح تو آورده قلم را به سخن
وي ناطقه در وصف کفت بسته دهن
چون هر سخن آوري سخن از تو برد
پس چون سخن آوري کنم پيش تو من

This copy also bears the seals, dated A.H. 1044 and 1048, of 'Inâyat Khân Shâh Jahânî, 'Abd-ur-Rashîd-i-Daylamî, and of several other noble men of Shâh Jahân's court.

Written in a beautiful clear Nasta'lîq, within gold-coloured columns, with double-page 'unwâns.

Not dated, apparently 16th century.

No. 56.

foll. 10; lines 12; size $7\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

رباعيات سيف الدين باخرزي

RUBÂ'IYÂT-I-SAYF-UD-DÎN BÂKHARZÎ.

A very rare copy of the Quatrains of Sayf-ud-Dîn of Bâkharz without alphabetical order.

Beginning—

اي سرتو در سينهٔ هرصاحب راز
پيوسته در رحمت تو بر همه باز
هركس كه بدرگاه توآيد به نياز
محروم ز دركاه تو كي كردد باز

Sa'îd bin Muzaffar, better known as Sayf-ud-Dîn Bâkharzî, was a native of Bâkharz, between Nîshâpûr and Herât. In his early life he applied his mind towards study, and after acquiring knowledge from various sources, he became the disciple of the celebrated saint, Shaykh Najm-ud-Dîn Kubrâ (*d.* A.H. 618 = A.D. 1221), who made him his Khalîfah, and afterwards sent to Bukhârâ to give spiritual instructions to the people. He was a contemporary of Halâkû Khân, who succeeded his brother Mangû Khân (*d.* A.H. 654 = A.D. 1256) in the kingdom of Persia, and died in A.H. 663 = A.D. 1264. Sayf-ud-Dîn is reckoned as one of the greatest Şûfîs, and it is said that kings and princes of his time used to travel on foot to pay their respects to him. Amîn Râzî, the author of the Haft Iqlîm, narrates that Mangû Khân's mother, who professed the Christian faith, founded a big Madrasah in Bukhârâ at a large expense, and appointed the Shaykh as the trustee of that institution. The latter portion of his life was spent in Bukhârâ, where he died, according to Nafahât, p. 494; Riyâḍ-ush-Shu'arâ, fol. 174ª; Makhzan-ul-Ġarâ'ib, fol. 344, and Majma'ul-Fuşaḥâ, vol. i., p. 242, in

A.H. 658 = A.D. 1259. Our copy of the Majâlis-ul-'Ushshâq, fol. 103b, reads the poet's death in A.H. 650 = 1252, agreeing with one of the two dates given in Sprenger, Oude Cat., p. 561, where it is mentioned that Sayf-ud-Dîn died in A.H. 648 or 650. But the copy of the Majâlis-ul-'Ushshâq, described by Dr. Rieu in his Persian Catalogue, p. 352a, bears A.H. 658. The author of the Ṣuḥuf-i-Ibrâhîm fixes Sayf-ud-Dîn's death in A.H. 659 = A.D. 1260.

For further notices on Sayf-ud-Dîn's life, see, besides the above references, Taqî Auḥadî, fol. 301; Haft Iqlîm, fol. 202, and Âtash Kadah, p. 109.

The total number of Rubâ'îs in our copy is fifty-one, and the poet's name occurs in the following last Rubâ'î :—

سيفا ز جفاي دهر بسيار منال
هرگز مكن از زمانه اظهار ملال
كاين دولت ديگران واين محنت تو
چون نيك نكه كني خيالست خيال

No other copy of the Rubâ'îs is mentioned in any other catalogue.

Written diagonally, in a fine clear Nasta'lîq, within gold-ruled borders, with an artistic frontispiece.

Not dated, apparently 15th century.

Scribe فقير حميد

A copy of this MS., with a biographical notice of the poet, has recently been edited and printed in the Z. D. M. G.

No. 57.

foll. 103; lines 20; size $9\frac{3}{4} \times 6\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{1}{4}$.

ديوان اثير اوماني

THE DÎWÂN OF AṢÎR-I-AUMÂNÎ.

Beginning—

دميد بوي حيات از نسيم باد صبا
چمن ز بلبل و گل باز شد ببرگ و نوا

Aṣîr-ud-Dîn Aumânî, called by the author of the Âtash Kadah, p. 340, Aṣîr-ud-Dîn 'Abd-Ullah اثير الدين عبد الله الاوماني, was a native of Aumân, a village in the district of Hamadân. Aṣîr was a pupil of Naṣîr-ud-Dîn Ṭûsî, who died in A.H. 672 = A.D. 1273, and a contemporary of Rukn-ud-Dîn Qabâ'î, Kamâl-i-Iṣfahânî and Majd-ud-Dîn Hamgar. He flourished during the time of Sulṭân Sulaymân, Shâh of Kurdistân, to whom he was a panegyrist, and to whose praise the greater portion of his dîwân is devoted. Daulat Shâh, p. 172, quotes a Qaṣîdah which Aṣîr is said to have composed in praise of the winter season, and to have addressed to Atâbak Uzbak bin Muḥammad. Extracts of the Qaṣîdas which Aṣîr and Kamâl addressed to each other are quoted in the Haft Iqlîm. Aṣîr was also well versed in Arabic, and died, according to Taqî Kâshî, Oude Cat., p. 17, No. 51, and Ṣuḥuf-i-Ibrâhîm, fol. 41[a], in A.H. 665 = A.D. 1266. Âtash Kadah, however, gives the poet's death in A.H. 656 = 1258.

Notices on the poet's life will be found in Daulat Shâh (*loc. cit.*); Haft Iqlîm, fol. 280[b]; Taqî Auḥadî, fol. 40[b]; Riyâḍ-ush-Shu'arâ, fol. 6[b], and Makhzan-ul-Garâ'ib, fol. 16[a]. See also Rieu Supplt., No. 239, 1, and Ethé, India Office Lib. Cat., No. 1058.

Poems in praise of the following persons are found at places :—

Shihâb-ud-Dîn, fol. 10[a]; Bahâ-ud-Dîn Abul Fatḥ, fol. 22[b]; Majd-ud-Dîn Hamgar, foll. 36[a], 37[b], etc.; Fakhr-ud-Dîn, fol. 44[b]; Kamâl-ud-Dîn Ismâ'îl of Iṣfahân, fol. 65[a], and several other contemporaries.

On fol. 48[b] is a satire, هجو, on Majd-ud-Dîn Ṭawîl, the Qâḍî of Hamadân, which runs thus :—

اي دل و دست تو اجمال كروه را تفضيل
كف كان بخش تو تنزيل معنا را تاويل

Amîn Râzî, on the authority of the Târîkh-i-Guzîdah, states that Aṣîr, towards the end of his life, being annoyed with the said Qâḍî, wrote the above satire.

The Rubâ'îs begin thus on fol. 102[a] :—

چون از پي خلق ماختم بر كف دست
گيرم كه گرفته شد سراسر كف دست
گفت از پي وصل خوبرويان آخر
تا كي باشم نهاده سر بر كف دست

Another series of Rubâ'îs, arranged in alphabetical order, begins thus on the margin of the same folio :—

اي ذات شريفت بري از چون و چرا
رخشنده ز نور قدمت هر دو سرا
تا كي همه چون جان گرامي شب و روز
عالم بتو بينيم و به بينيم ترا

The MS. bears the seal of 'Abd Ullah Quṭb Shâh, the sixth king of the Quṭb Shâhî dynasty of Golconda in Hyderabad, who died in A.H. 1085 = A.D. 1674.

Written in a fine clear Nasta'lîq, within gold and coloured columns, with a handsome double-page 'unwân.

Dated, A.H. 1015.

No. 58.

foll. 207; lines 16–17; size 9 × 5½; 5¾ × 3¼.

ديوان سيف الدين اسفرنگي

DÎWÂN-I-SAYF-I-ISFARANGÎ.

Beginning—

شب چو بردارد نقاب از هودج اسرار من
خفته گيرد صبح را اه دل بيدار من

Agreeing with Ethé, Bodl. Lib. Cat., copy No. 645, and Rieu, p. 528, and Sprenger's (p. 562) second copy.

Sayf-ud-Dîn, A'raj, or the lame, سيف الدين اعرج الاسفرنگي, a native of Isfarang in Mâwarâ-un-Nahr, was, according to some, a disciple of Shaykh Sayf-ud-Dîn Bâkharzî (see No. 56 *supra*). The biographers differ widely in giving the dates of the birth and death of the poet and the period in which he flourished. Daulat Shâh, p. 126 (who calls the poet, on p. 109, a pupil of Rashîdî), holds a very high opinion of the poet, and says that Sayf-ud-Dîn, whose dîwân was studied by the scholars of Sulṭân Ulug Beg's court and preferred to the dîwân of Aṣîr-ud-Dîn Akhsîkatî, who died in A.H. 608 = A.D. 1211 (see Rieu, p. 563), came from Bukhârâ to Khawârizm in the beginning of the reign of Sulṭân Îlarslân bin Khawârizm Shâh (A.H. 551–567 = A.D. 1156–1171),

and that he composed poems in answer to Khâqânî, Zahîr and other eminent poets. Daulat Shâh further states that 'Ulâ'î 'Aṭṭâr, 'Idnânî and Malik Shânah Tarâsh were the pupils of Sayf-ud-Dîn, and that his dîwân consisted of twelve thousand verses.

The above statement of the poet's admission into the court of Îlarslân is supported by Taqî Auḥadî, fol. 303ᵃ, Amîn Râzî, and 'Alî Qullî Khân Wâlih, the first and the last of whom place the poet's death in A.H. 573 = A.D. 1177. According to Khulâṣat-ul-Afkâr, fol. 80ᵇ, the poet died in A.H. 583 = A.D. 1187.

But Taqî Kâshî (see Oude Cat., p. 17), a very reliable Tadkirah writer, says that Sayf-ud-Dîn was born in A.H. 581 = A.D. 1185, and died in A.H. 666 = A.D. 1267, and Âdur, in his Âtash Kadah, states that Sayf-ud-Dîn came in his youth to the court of Sulṭân Muḥammad bin Tukush (A.H. 596–617 = A.D. 1199–1220) at the time when that monarch gained victory over the Qarâ Khitâis in A.H. 606 = A.D. 1209. According to the But Khânah, Ethé, Bodl. Lib. Cat., col. 200, No. 43, the poet was born in A.H. 581 (as asserted by Taqî Kâshî), and died in A.H. 652 = A.D. 1254 or A.H. 660 = A.D. 1261.

Of all the dates given above, we can either accept Taqî Kâshî, or the author of the But Khânah. For in the poet's dîwân we find poems addressed to Sulṭân Muḥammad bin Tukush, designating him by the title of Sanjar, which the Sulṭân assumed after his victory over Qarâ Khitâis. Qaṣîdas are also found in praise of Niẓâm-ul-Mulk bin Ṣâliḥ, the wazîr of the above Sulṭân from A.H. 606–613 = A.D. 1209–1216 (see Ḥabîb-us-Siyar, vol. ii., Juz 4, p. 183), and of Quṭb-ud-Dîn Mîr 'Amîd Ḥabash, the governor of Transoxinia from A.H. 617–649 = A.D. 1220–1251 (see Ḥabîb-us-Siyar, vol. iii., Juz 1, p. 46).

For notices on the poet's life and his work, see, besides the above references, Makhzan-ul-Ġarâ'ib, fol. 342; Rieu, p. 581; Rieu Supplt., No. 220, ii.; Ethé, Bodl. Lib. Cat., col. 509; Ethé, India Office Lib. Cat., No. 1059; Sprenger, Oude Cat., p. 561; Hammer Redekünste, p. 123; J. Aumer, p. 9; Cat. des MSS. et Xylographes, p. 330, and Pertsch, Berlin, No. 761.

fol. 201ᵃ. Beginning of the Ġazals:—

تا دلم را پاي در سنگ آمدست

هم مرا از خويشتن ننگ امدست

After fol. 4, two folios are missing, and the MS. is also defective at the end, and breaks off with the line:—

كلشن حسن تازه تا از كل روي بود ?

خشك نمي شود ز نم چشم ترم دريغ من .

Written in fine Nasta'lîq, within gold-ruled columns.
Not dated, apparently 16th century.

No. 59.

foll. 387; lines, centre col. 19; marginal col. 33; size $7\frac{1}{4} \times 5\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

مثنوي مولانا جلال الدين رومي

THE MASNAWÎ OF JALÂL-UD-DÎN RÛMÎ.

Beginning—

بشنو از ني چون حكايت ميكند
وز جدائيها شكايت ميكند

The author of this illustrious poem, Jalâl-ud-Dîn Muḥammad, generally known as Maulawî or Maulânâ Rûm, born on the 6th Rabî' I, A.H. 604 = 30th September, A.D. 1207, was the youngest of the three children of the celebrated Bahâ-ud-Dîn Walad. Bahâ-ud-Dîn's father, Jalâl-ud-Dîn Ḥusayn, an inhabitant of Balkh in Khurâsân, was a noble man of such great learning and sanctity that Sulṭân 'Alâ-ud-Dîn bin Khwârizm Shâh (A.H. 596–617 = A.D. 1199–1220) gave him his only daughter in marriage without any request on his part. Bahâ-ud-Dîn, who also married a princess of the same royal family, surpassed his father in learning and celebrity, and was called the Sulṭân-ul-'Ulamâ. Bahâ-ud-Dîn claimed his descent from the first caliph Abû Bakr, and Taqî Auḥadî, in his 'Urafât, fol. 175ª, gives the following genealogy:—

بهاء الدين بن حسن الخطيبي بن احمد الخطيبي بن محمود الخطيبي
بن مودود بن ثابت بن مسيب بن طاهر بن حماد بن عبد الرحمن
بن ابوبكر صديق

Bahâ-ud-Dîn was repeatedly requested to sit on the royal throne, but he always refused it, and devoted his life in preaching the true precepts of Islâm. Thousands of people flocked round him and became his disciples.

In short, he became so popular and powerful as to rouse the jealousy of the Sulṭân, in consequence of which he had to leave Balkh.

On the eve of his departure from Balkh, Bahâ-ud-Dîn gave an elaborate address in the great mosque of Balkh, in which he predicted that the kingdom would very shortly be destroyed by the Muġals and the king driven out of the empire. Bahâ-ud-Dîn, however, left Balkh in A.H. 609 = A.D. 1212, with his whole family and a few chosen attendants, numbering altogether about forty in all, with the firm determination of not returning to Balkh so long as Sulṭân Muḥammad reigned. Jalâl-ud-Dîn was only five years old when his father left Balkh for Mecca. On his way Bahâ-ud-Dîn met the celebrated Farîd-ud-Dîn 'Aṭṭâr at Nîshâpûr, who presented a copy of his Asrâr-Nâmah to the young Jalâl-ud-Dîn. At Baġdâd Bahâ-ud-Dîn was the guest of the illustrious Shaykh Shihâb-ud-Dîn Suhrawardî, who was deputed by the Khalîfah to receive him. The caliph is said to have offered numerous presents to Bahâ-ud-Dîn, but he not only declined to accept them, declaring them to be unlawfully acquired, but even refused to visit the caliph, and warned him of the forthcoming general massacre of Balkh by the Muġals. While still in Baġdâd, Bahâ-ud-Dîn heard the news of the dreadful fate of Balkh and its inhabitants. In this event the Muġals, under Chingîz Khân, are said to have destroyed fourteen thousand copies of the Qurân, and to have killed fifteen thousand scholars besides two hundred thousand inhabitants. From Baġdâd Bahâ-ud-Dîn came to Mecca, and then went to Damascus and thence to Malâṭiyah. From this latter place he went out, and stopped for four years near Arzinjân in Armenia. He then came to Lârindah, and remained here for seven years at the head of a college. It was here that Jalâl-ud-Dîn, who had now reached his eighteenth year, was married to Gauhar Khâtûn, the daughter of Lâla Sharaf-ud-Dîn of Samarqand. The celebrity and fame of Bahâ-ud-Dîn Walad not only drew thousands of followers around him every day in the course of his journey, but also attracted the attention of Sulṭân 'Alâ-ud-Dîn Kayqubâd (A.H. 616–634 = A.D. 1219–1236), the king of Asia Minor, who invited Bahâ-ud-Dîn to his capital, Qûniyah, made him the head of a college, and became his disciple. Bahâ-ud-Dîn died here on the 18th Rabî' II., A.H. 628 = A.D. 1231, and the Sulṭân, as a token of his love and regard, erected a fine monument over the tomb of this venerable saint to commemorate his death. Sayyid Burhân-ud-Dîn Tirmidî, a favourite disciple of Bahâ-ud-Dîn, hearing the news of his master's death, came from Tirmid to Qûniyah in A.H. 629 = A.D. 1231, and took Jalâl-ud-Dîn under his spiritual instruction. After remaining for some time at the head of four colleges at Qûniyah, and after Burhân-ud-Dîn's departure from that place to Qayṣarîyah, where he died, Jalâl-ud-Dîn came in contact with the celebrated Shams-ud-Dîn Tabrîzî, who came to Qûniyah in A.H. 642 = A.D. 1244. This Shams-ud-Dîn was an intimate friend of Jalâl-ud-Dîn's father,

and Jalâl-ud-Dîn was delighted to accept him as his spiritual guide. The high regard that Jalâl had for Shams-ud-Dîn can very well be ascertained from the Takhalluṣ Shams which Jalâl-ud-Dîn has adopted in his own dîwân. Shams-ud-Dîn remained a constant companion to Jalâl-ud-Dîn till A.H. 645 = A.D. 1247, when the former was arrested and probably executed in a riot in which Jalâl's eldest son 'Alâ-ud-Dîn was killed. Jalâl then appointed Ṣalâḥ-ud-Dîn Zarkûb as his assistant, and the latter remained a faithful companion for ten years, till he died in A.H. 657 = A.D. 1258. After Ṣalâḥ-ud-Dîn's death, Ḥusâm-ud-Dîn Chalabî, the most favourite disciple of Jalâl, became his chief assistant. This Ḥuṣâm-ud-Dîn was the chief cause of the production of this sublime poem, called the Maṣnawî. Seeing that the followers of Jalâl-ud-Dîn took a keen interest in reading the Maṣnawîs of Sanâ'î and 'Aṭṭâr, Ḥusâm suggested to Jalâl-ud-Dîn to compose a Maṣnawî poem similar to that of Sanâ'î's Ilâhî Nâmah, but on a larger scale. After the completion of the first daftar the progress was interrupted for two years, owing to the death of Ḥusâm-ud-Dîn's wife. It was, however, resumed in A.H. 662 = A.D. 1263, and brought up to six daftars, when the author, Jalâl-ud-Dîn, died in Qûniyah on the 5th of Jamâdî II., A.H. 672 = 17th December, A.D. 1273. The six books of the Maṣnawî are said to consist of twenty-six thousand, six hundred and sixty couplets. A seventh volume is also attributed to the author of this Maṣnawî, but from a note at the end of the copy No. 651, Ethé, Bodl. Lib. Cat., it would appear that Jalâl-ud-Dîn, in a conversation with his son, Sulṭân Walad, gives reasons for having completed his Maṣnawî in six books.

Ḥusâm succeeded Jalâl-ud-Dîn as the head of the Ṣûfî sect for ten years, till he died on the 22nd Sha'bân, A.H. 683 = 4th November, A.D. 1284. Jalâl-ud-Dîn's second son, Bahâ-ud-Dîn, surnamed Sulṭân Walad, succeeded Ḥusâm-ud-Dîn, and died on the 10th Rajab, A.H. 712 = 11th November, A.D. 1312. Sulṭân Walad was succeeded by his son, Amîr 'Ârif Chalabî, who died on the 24th Ḏil Ḥajj, A.H. 719 = 5th February, A.D. 1320. Notwithstanding the fact that Sanâ'î and 'Aṭṭâr, the two early Ṣûfî poets, take precedence in producing similar mystic Maṣnawîs, and although Jalâl-ud-Dîn himself admits their superiority and gives due credit to them, as he says:—

عطار روح بود و سنائي دو چشم او

ما از پي سنائي و عطار آمديم

yet the last is admitted on all hands to be one of the most profound Ṣûfîs, and the greatest mystic poet of Persia.

In his last days Jalâl was almost worshipped by his followers, and Mu'în-ud-Dîn Parwânah, the Mugal governor, had the highest regard

for him. Jalâl's Maṣnawî was esteemed as only next to the Qurân by his disciples, who were called the Maulawîs after him, and who afterwards became a very powerful sect. They gathered in a body and enthusiastically listened to the Maṣnawî, which was recited by some particular Ṣûfîs, one of whom is called by Sulṭân Walad in his Maṣnawî

سراج الدين مثنوي خوان

The Maṣnawî is esteemed up to the present age as the standard text of the Ṣûfîs. It represents the true inward meaning of the holy sayings of God and the prophet, illustrated in the form of anecdotes.

Aflâkî, a disciple and a companion of 'Ârif Chalabî, the grandson of Jalâl-ud-Dîn, in his Manâqib-ul-'Ârifîn, which he commenced in A.H. 710 = A.D. 1310 and completed in A.H. 754 = A.D. 1353, and which forms the chief source of the above biographical account, states that Jalâl-ud-Dîn's son, Sulṭân Walad, has left, besides a dîwân, three Maṣnawîs in the metre and style of the Maṣnawî of his father. Jâmî, in his Nafaḥât, p. 542, followed by the author of the Ḥabîb-us-Siyar, vol. iii., Juz I., p. 66, only says that Sulṭân Walad has left a Maṣnawî in the style of Sanâ'î. Dr. Sprenger, Oude Cat., p. 587, mentions a poem by Sulṭân Walad as مثنوي ولدي, while W. Pertsch, in his Berl. Cat., No. 822, mentions one dîwân and two Maṣnawîs, viz., ولدنامه, or مثنوي ولدي, and رباب نامه by this Walad. Ḥ. Kh., vol. vi., p. 467, in mentioning the Walad Nâmah, simply says, "Walad Nâmah, by Sulṭân Walad," and in noticing the رباب نامه the same Ḥ. Kh., vol. iii., p. 342, only concludes thus: "Rabâb Nâmah—a selection of which was made by Yûsuf, known as Sînah Châk, who died in A.H. 953."

The following description of a very valuable copy of the three Maṣnawîs of Sulṭân Walad (bound in one volume), lately added to the collection of the Asiatic Society, Bengal, by Dr. E. Denison Ross, written in A.H. 718 = A.D. 1318, only five years after the author's death, by his grandson, 'Uṣmân bin 'Abd-Ullah, will give some idea of Sulṭân Walad's works.

This volume consists of three Maṣnawîs.

1. This Maṣnawî, which the author styles as مثنوي معنوي, begins with a preface in which he states that he composed this at the request of a venerable person who suggested to him that although he (Sulṭân Walad) had composed a Maṣnawî in imitation of Sanâ'î's Ilâhî Nâmah, yet it was desirable that he should write a work in imitation of his father's Maṣnawî, the style of which was more appreciated by his friends. The following quotation from the beginning of the preface will give some idea :—

سبب تالیف این مثنوي معنوي و اسرار پر انوار آن بوذ که بزرکي از اهل دل ازین ضعیف بطریق اعتقاد استدعا و التماس کردند که بر وزن الهي نامه خواجه سنائي رحمته الله علیه کتابي انشا فرموذه ایذ توقعست که بر وزن مثنوي خداوندکار مولانا قدسنا الله بسره العزیز جهت رعایت خواطر دوستان که بران وزن از خواندن بسیار خو کرده‌اند و این وزن در طبع شان نشسته است و مترشح کشته کتابي دیکر بسازید زیرا هر نظمي که کفته ایذ بطریق تشبه و تتبع حضرتش بوذه است هم برین وزن کتابي ساختن اولي‌تر باشد .... الخ

The poem itself begins thus, after a long heading written in red:—

بشنوید از ناله و بانك رباب
نکتهاي عشق در هرکونه باب

In one place the author refers to his grandfather, Bahâ-ud-Dîn Walad, in this way:—

جد ما سلطان بها الدین ولد
نور نور و سر پنهان اجد

This Maṣnawî is incomplete at the end and after the following line—

دامن آن شاه کیر و شو غلام
تاخوري از جام او بي لب مدام

breaks off abruptly with a long heading pertaining to this portion.

2. The beginning of this Maṣnawî is wanting, and it opens abruptly with the line—

بر همه صنعها توانا اوست
خالق نقش زشت و زیبا اوست

Towards the end of this book, the author says, in the following verses, that he commenced this in Rabi‘ I., A.H. 690, and completed it in the same year on the 4th of Jamâdî II.

مطلع این بیان جان افزا
بوذ در ششصد و نوذ یارا
کفته شذ اول ربیع اول
کر فزون کشت این مکو طول
مقطعش هم شذست اي فاخر
چارمین مه جمادي الاخر

A colophon at the end of the book runs thus:—

تم الکتاب المثنوي الولدي الهادي الي صراط السوي الابدي بعون الله و حسن توفیقه علي ید اضعف عبادالله عثمان بن عبدالله عتیق مولانا ابن مولانا المعروف بالولد نورناالله بنوره المؤبد یوم الاحد او اخر جمادي الاخر سنه ثمان عشر و سبعمایة في مدینه قونیه

This is evidently the Maṣnawî which Sulṭân Walad composed in imitation of Sanâ'î's Ilâhî Nâmah, and to which he refers in the preface quoted above. It is noticed by Dr. Sprenger in his Oude Catalogue, p. 587, under the title مثنوي ولدي, agreeing with the name given in the above colophon.

A great portion of the preface to this Maṣnawî (wanting in the present copy) is quoted in Sprenger's Cat. (*loc. cit.*), where the author also calls the poem as مثنوي ولدي, and from where we learn that Sulṭân Walad had produced a dîwân before the composition of this Maṣnawî.

Towards the end of this Maṣnawî several Arabic, Turkish, and Rûmî verses are found.

3. This book is also in imitation of his father's Maṣnawî, and begins with a preface which runs thus:—

حق سبحانه و تعالي اساس قران مجید را که کلام اوست برین ترتیب نهاذ که موعظه و نصیحت را مکرر مي فرمایذ بعبارات کوناکون . . الخ

In the middle of this preface the author states that he composed his first book dealing with moral and religious precepts, and with the accounts

of his father and his attendants and friends; that he wrote the second book in the metre of his father's Maṣnawî, dealing with similar subjects, and that now he is going to repeat the same thing in his third book, as the repetition of such moral and religious precepts will keep the careless in constant awakening. The following quotation from the middle of the preface will convey the idea:—

...... دفتري اول برين ترتيب كفته شد و شرح احوال مولانا قدس الله سره و اصحاب بركزيده او كه همدل و همدم حضرتش بوذند قدس الله سرهم كرده امد و در ضمن احوال ايشان نصايح و موعظه كفته شد بعد ازان دفتري ديكر بر وزن مثنوي مولانا قدس الله سره كفته امد و درانجا هم پند و نصايح مكرر شد . . الخ

The poem itself begins thus, after a long heading:—

مي كنم با نام حق اغاز باز
نكتهاي نادر پر راز باز

In the second heading of this book, which runs thus—

در بيان آنكه چون دو دفتر از مثنوي تمام شد در موعظه و نصيحت را از طريق نظم بسته بوذم الخ

the author informs us of his first two books, and explains the reason for the necessity of the third (the present one), and for not aspiring for a fourth.

The colophon at the end runs thus:—

تم كتاب المثنوي المعنوي علي يدي احقر عباد الله و اضعفهم عثمان بن عبد الله عتيق مولانا ابن مولانا المعروف بالولد نورنا الله بنوره المويد يوم‌السبت اربع عشر من شهر شوال سنه ثمان عشر و سبعماية . . . . في مدنيه قونيه

From the facts recorded above, we come to the conclusion that Sulṭân Walad, after composing his dîwân, wrote the Maṣnawî (No. 2) in imitation of Sanâ'î's Ilâhî Nâmah, and styled it as ولد نامه or مثنوي ولدي, and then the first and the second daftars (Nos. 1 and 3) in imitation of his father's Maṣnawî, to which he gave the title of رباب نامه

on account of the word رباب which occurs in the opening line of the first daftar. Mr. E. J. W. Gibb (in his History of Ottoman Poetry, vol. i., pp. 141–163), who has translated a great portion of the Rabâb Nâmah, gives a very learned account of the poem, as well as of its author and his father. Of these three Maṣnawîs, the first two deal for the most part with the accounts of Jalâl-ud-Dîn Rûmî, his spiritual friends and disciples, such as Burhân-ud-Dîn Tirmiḏî, Shams-ud-Dîn Tabrîzî, Ṣalâḥ-ud-Dîn Zarkûb, and Ḥusâm-ud-Dîn Chalabî, and various mystic, moral, and religious precepts illustrated in the form of anecdotes.

See also, Ethé, Bodl. Lib. Cat., No. 750, where two Maṣnawî by Sulṭân Walad are mentioned.

Besides the Maṣnawî, Jalâl-ud-Dîn has left a dîwân (mentioned hereafter), in which he has adopted Shams-i-Tabrîzî as his Takhalluṣ. He also adopted the poetical titles of خاموش, خمش, رومي, and مولوي. See Nashtari-'Ishq, fol. 1548.

For notices on Jalâl-ud-Dîn's life, see Ḥabîb-us-Siyar, vol. iii., Juz I., p. 66; Daulat Shâh, Browne's edition, p. 192; Haft Iqlîm, fol. 172ª; Khulâṣat-ul-Afkâr, fol. 170ᵇ; Riyâḍ-ush-Shu'arâ; Âtash Kadah; Makhzan-ul-Ġarâ'ib, fol. 248ᵇ; Nashtar-i-'Ishq, fol. 1548; and Ṣuḥuf-i-Ibrâhîm, fol. 185ª. See also, Rieu, p. 584ᵇ; Sprenger, Oude Cat., p. 489; Ethé, Bodl., No. 646; Ouseley's Notices, p. 112; George Rosen's Mesnevie Preface, pp. 13–26; Hammer Redekünste, p. 163; G. Flügel, vol. i., p. 514; W. Pertsch, No. 43; Berlin, p. 783; Rosen, Pers. MSS., p. 173; J. Aumer, p. 14; Ethé, India Office Lib. Cat., No. 1060. For the numerous commentaries on the Maṣnawî, see Ḥ. Kh.

Contents of the Maṣnawî (of Jalâl-ud-Dîn).

fol. 1ᵇ. The first daftar without any preface.

fol. 39ᵇ. Preface, in Persian, to the second daftar, beginning as in Ethé, Bodl. No. 646.

بيان بعض حكمت در تاخير مجلد دوم كه اگر جمله حكمت الهي
بنده را معلوم شود در فوايد آن كار بنده از كار فرو ماند

fol. 40ª. Begins the second daftar :—

مدتي اين مثنوي تاخير شد
مهلتي بايست تا خون شير شد

fol. 64ᵇ. Begins the third daftar without any preface :—

اي ضياء الحق حسام الدين بيار
اين سيوم دفتر كه سنت شد سه بار

fol. 127ᵇ. Begins the fourth daftar, without preface :—

اي ضياء الحق حسام الدين توئي
كه گذشت از مه بنورت مثنوي

fol. 250ᵇ. Begins the fifth daftar, without preface :—

شه حسام الدين كه نور انجم است
طالب اغاز سفر پنجم است

fol. 317ᵇ. Begins the sixth and the last daftar, without preface :—

اي ضياء الحق حسام الدين بسي
ميل ميجوشد بقسم سادسي

This is the oldest and the most beautiful copy of the Maṣnawîs that we possess in the library.

foll. 38ᵇ, 39ᵃ, 63ᵇ, 64ᵃ, 127ᵃ, 250ᵃ, 316ᵇ, and 317ᵃ, contain beautiful floral designs in gold and colours.

Written in beautiful minute Nasta'lîq, within gold-ruled borders.

The preface to the second daftar is written in Naskh, and the headings at the beginning of each daftar are finely decorated.

Unfortunately, this valuable copy is very much damaged, but utmost care has been taken to preserve it.

The colophon is dated, Sha'bân, A.H. 856.

Scribe, Muḥammad bin Ḥasan-al-Kirmânî حرره محمد ابن حسن

الكرماني شهر شعبان المعظم سنه ست و خمسين و ثمانمايه

For commentaries on the Maṣnawî, see Ḥaj. Kh. v., p. 375.

The text has been printed in Bombay, A.H. 1262, 1266, 1273, 1280, and 1294; in Lucknow, A.H. 1282; in Tabrîz, A.H. 1264; in Bulâk, with a Turkish translation by Isma'îl Anqirawî, in A.H. 1251 and 1268; in Constantinople, A.H. 1289, and in Cawnpûr in six volumes. An Arabic commentary, in six volumes, has been printed in Egypt, A.H. 1250, by Shaykh Yûsuf bin Aḥmad. The contents of the text have been stated by Hammer, Jahrbücher, vol. 65, Anz. Blatt, pp. 17–26; Hammer, Sitzungsberichte der K. K. Akademie, Phil. Hist. Classe, vol. viii., pp. 626, 693, 728, 762, 785, 818. Portions have been translated into German verse by M. V. Hussard, Mines de L'Orient, vol. ii., p. 162, etc., and by George Rosen, Leipzig, 1849; an English translation of the first book by J. W. Redhouse, 1881. Extracts in

English translation are also found in S. Robinson's Persian Poetry for English Readers, 1883, pp. 367–382. An abridged translation of the poem was published by E. H. Whinfield, London, 1887.

No. 60.

foll. 77; lines, centre column 15; margl. column 34.
Size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

The same.

Five books of the Maṣnawî in five separate volumes. Second daftar wanting.

Book I; without any preface.

On fol. 1[a] is a short account of a certain note which is said to have been written by Jalâl-ud-Dîn, directing his followers as to how the Maṣnawî should be used:—

حضرت مولوي اين عبارت را بر پشت مثنوي خود نوشته بودند که مثنوي را جهت آن نگفته ام که حمائل کنند و تکرار کنند بلك زيرپاي نهند و بالاي آسمان روند که مثنوي نردبان معراج حقايق است نه آنکه نردبانرا بگردن گيري و شهر بشهر بگردي هرگز بر بام مقصود نروي و بمراد دل نرسي

نردبان آسمان است اين کلام
هر که زين برميرود آيد ببام
ني ببام چرخ کو اخضر بود
بل ببام کز فلك برتر بود
بام گردون را ازو آيد نوا
گردشش باشد همیشه زان هوا

The above is noted by Ethé, Bodl., No. 660.

The Maṣnawî begins with the usual line.

No. 61.

foll. 64; lines and size the same as above.

The same.

The third book of the above, with the Arabic preface. See Ethé, Bodl., No. 646.

Begins—

الحكم جنود الله يقوي بها ارواح المريدين

The Masnawî begins as above, on fol. 2ª.

No. 62.

foll. 66; lines and size same as above.

The same.

The fourth daftar of the same, with the Arabic preface.

Beginning—

الطعن الرابع الي احسن المرابع و اجل المنافع

The Masnawî begins on the margin.

No. 63.

foll. 79; lines and size the same as above.

The same.

The fifth book of the above, with a Persian preface. See Ethé, Bodl., No. 646.

Beginning—

بدانيد و آگاه باشيد كه شريعت همچو شمعسيت كه ره مينمايد

The Masnawî begins on the margin.

No. 64.

foll. 89 ; lines and size the same as above.

The same.

The sixth and the last book of the above Maṣnawî, with the Persian preface noted by Ethé, Bodl., No. 646.

Beginning—

مجلد ششم از دفترهاي مثنوي . . .

The poem begins on the margin.

All the five daftars are written by one hand in a fine minute Nasta'lîq, within gold and coloured borders, with a small decorated heading at the beginning of the third, fourth, fifth, and sixth daftars, and a double-page 'unwân at the beginning of the first.

The third daftar is dated A.H. 1085.

No. 65.

foll. 261 ; lines 27 ; size 9 × 4 ; 7 × 2¼.

The same.

Another copy of the Maṣnawî, complete in two separate volumes ; three daftars in each.

Vol. I.

The first book without any preface.

fol. 79ª. Blank.

fol. 79ᵇ. Begins the second daftar with the preface.

Beginning—

بيان بعضي از حكمت تاخير اين مجلد دوم كه اگر جمله حكمت الهي الخ

foll. 157ᵇ–158ª. Blank.

fol. 158ᵇ. The third daftar, without any preface.

No. 66.

foll. 286; lines and size same as above.

Vol. II.

The last three daftars of the above.

The fourth daftar begins without any preface.

fol. 83ª. Blank.

fol. 83ᵇ. The fifth book without any preface.

foll. 178ᵇ and 179ª. Blank.

fol. 179ᵇ. The sixth daftar, with the Persian preface.

This is a very correct copy of the Maṣnawî, and was transcribed by some good scholar, as it contains learned notes in the same hand on the margin, with the references and explanations of the verses of the Qur'ân alluded to in the text.

Written in a firm Indian Nasta'lîq, within gold and coloured borders, with the subject-headings in red, and small decorated headings at the beginning of each daftar.

Dated the 7th Rabî' I., A.H. 1095.

No. 67.

foll. 218; lines 11; size 11 × 7; $7\frac{3}{4}$ × 4.

The same.

Another copy of the Maṣnawî, complete in six separate volumes.

Vol. I.

The first book, with a short Arabic prose preface, in praise of the Maṣnawî and its author.

Beginning—

هذه الاسرار القدسيته و الانوار الروحيته و اللايحات الخفيته

The Maṣnawî begins on fol. 2ᵇ.

No. 68.

foll. 196; lines and size the same as above.

The same.

The second book of the above, with the Persian preface.
The Maṣnawî begins on fol. 2b.

No. 69.

foll. 253; lines and size the same as above.

The third daftar, with the Arabic preface.
The poem begins on fol. 3a.

No. 70.

foll. 206; lines and size the same as above.

The fourth daftar of the Maṣnawî, with the Arabic preface.
foll. 1b–5b. An incomplete index to this daftar.
foll. 6a and 8a. Blank.
foll. 8b. Begins the Maṣnawî.

No. 71.

foll. 229; lines and size the same as above.

The same.

The fifth daftar of the above, with the Persian preface.
The Maṣnawî begins on fol. 3b.

No. 72.

foll. 256; lines and size the same as above.

The same.

The sixth and the last daftar of the above, without any preface.

All the six volumes are written in the same bold and fine Nasta'lîq, within gold and coloured borders, with two sumptuous double-page 'unwâns at the beginning of daftars I, II, IV, and V each, and a double-page 'unwân at the beginning of daftars III and VI.

The scribe of these splendid copies was one Âġâ Mirzâ, said to have been an Armenian Christian by birth, who subsequently embraced Islâm in the presence of Shâh Âbd-ul-'Azîz of Delhî (the author of the Tafsîr-i-Fatḥul-'Azîz, *d.* in A.H. 1239 = A.D. 1823). Âġâ Mirzâ was then adopted by Mîr Muḥammad Amîr Panjah-Kash, otherwise called Amîr-i-Raḍawî, a noted caligrapher of the age, who taught him the art of caligraphy. Âġâ Mirzâ died in A.H. 1273 = A.D. 1856, as will appear from the following versified chronogram:—

روح آغا چون سوي فردوس رفت
قدسیان گفتند اورا مرحبا
از پي تعظیم و تاريخ و فات
گفت رضوان میرزا آغا بیا

From the colophon it appears that these six vols. of the Maṣnawî were transcribed at the instance of a certain Indian Nabob, Fayḍ Muḥammad Khân Bahâdur.

بموجب ارشاد . . . کیوان مرتبت مريخ صولت خورشيد علم . .
. . . نواب نامدار ملك اشتهار اسد الدولة ممتاز الملك فيض محمد
خان بهادر هزبرجنگ

Dated A.H. 1249.

No. 73.

foll. 109; centre col., lines 21; margl. col., lines 40.

A commentary on the Maṣnawî by Niẓâm-ud-Dîn Dâ'î.

نظام الدين محمود بن الحسن الحسيني الشيرازي المتخلص به داعي

(See Sprenger, Oude Cat., p. 494.)
Begins—

الحمد لله رب العالمين و الصلوة و السلام علي خير خلقه محمد و اله اجمعين اما بعد اين ناگزير يست معنوي بر موارد مثنوي كه از قلم داعي رقم مي يابد

The author of the Ṣuḥuf-i-Ibrâhim, fol. 309[b], says that Niẓâm-ud-Dîn, known as Dâ'i, a disciple of Shâh Ni'mat-Ullah Walî (*d.* A.H. 834 = A.D. 1430), is also the author of a Maṣnawî called Mashâhid مشاهد, and died in A.H. 915 = A.D. 1509. According to Sprenger, p. 387, he was born in A.H. 815 = A.D. 1412; but according to Ethé, Bodl. Lib. Cat., No. 883, in A.H. 810 = A.D. 1407, as he is said to have collected his dîwân in A.H. 865 = A.D. 1460, when he was 55 years old. Taqî Auḥadî, fol. 231[a], says that Dâ'i was a contemporary of Shâh Ni'mat-Ullah, in whose company he passed a greater portion of his ascetic life. His Kulliyât, consisting of Maṣnawîs, Qaṣîdas and Ġazals, amounting to forty thousand verses, is said to have been preserved on his grave at Shîrâz. 'Alî Qulî Khân-i-Wâlih, in his Riyâḍ-ush-Shu'arâ, fol. 144[a], says that he has visited twice the sacred tomb of this saint. See also Makhzan-ul-Ġarâ'ib, fol. 256, Nashtar-i-'Ishq, f. 635, and Sprenger, Oude Cat., p. 387.

The commentary on the first line of the Maṣnawî begins thus:—

بشنو از ني چون حكايت ميكند— ترغيب باستماع اواز ني از جهت آنست كه سبب . . .

fol. 56[b]. A preface to the second daftar:—

المجلد ثاني من حاشية حضرت الداعي علي المثنوي المولوي قدس سره الله هما و رضي الله عنهما

The commentary begins with the line:—

چون بمعراج حقایق رفته بود — شیخ حسام الدین اخي حسن ترك را كه مولانا مثنوي بنام او نظم كرده است

fol. 71[b]. Begins the third daftar:—

المجلد الثالث . . . . الحكم جنود الله يقوي ارواح المريدين ذكر حكمته در ابتداي اين جلد

Numerous folios are missing between daftars third and fourth, and the marginal column on fol. 74[b] is left blank.

On fol. 86[a] we suddenly find تمام شد شرح مثنوي مجلد چهارم, after which begins the fifth daftar:—

المجلد خامس . . . . . زيراكه اگر شخصي در خانه دوش باشد . .

fol. 105[b]. Begins the sixth daftar:—

من المقدمته قوله مصباح الظلام و هم شبهته و خيالات شك در بيت باشد يعني چنانچه

The commentary on the sixth daftar is very short.

For other copies of this commentary, see Sprenger, Oude Cat., p. 494; Hammer, Handschriften, No. 126; W. Pertsch, Berlin Cat., p. 792; Ethé, India Office Lib. Cat., Nos. 1099 and 1100.

Lithographed at Lucknow, A.H. 1282.

Written in ordinary small Nasta'lîq.

Dated 23rd Ramaḍân, A.H. 1208.

No. 74.

foll. 264; lines 17; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

لطايف المعنوي من حقايق المثنوي

LAṬÂ'IF-UL-MA'NAWÎ MIN ḤÂQA'IQ-UL-MAṢNAWÎ.

A commentary on the Maṣnawî of Jalâl-ud-Dîn Rumî, by 'Abd-ul-Laṭîf 'Abd-Ullah al-'Abbâsî (*d.* A.H. 1048–9 = A.D. 1638–9).

عبد اللطيف بن عبد الله العباسي

Begins—

شرح بعض ابيات مشكله فارسي وترجمه . . . وديباچهاي تازي مثنوي مولوي معنوي

For life, see No. 21 *supra*.

In the preface it is stated that the commentator had previously revised, corrected, annotated, and prefaced a copy of the Maṣnawî under the name of نسخهٔ ناسخهٔ مثنويات سقيمه (see Rieu, p. 589[a], and Ethé, Bodl. Col., 517), and had written on the margin explanations of the difficult verses of the Maṣnawî, and of the texts of the Qurân and the Ḥadîṣ alluded to therein; but some of his friends requested him to make a separate work out of those marginal notes, with some fresh additions. Hence the compilation of the present work.

In the preface, the words نورالله مرقده after the name of Jalâl-ud-Dîn give the date of his death A.H. 671.

foll. 3[a]–5[b]. A Persian translation of Jalâl-ud-Dîn's Arabic preface annexed to the first daftar, which begins:—

هذاالكتاب اين كتاب المثنوي المعنوي مثنوي معنويست و نسبت او بسوي معني بواسطهٔ آنست كه . .

fol. 5ᵇ. Begins the commentary on the Maṣnawî :—

بشنو از ني . . الخ عارف نامي مولانا عبد الرحمن جامي قدس سره السامي در شرح اين دو بيت كه مفتتح مثنوي مولوي است . .

fol. 60ᵇ. Begins the commentary on the second daftar :—

مدتي اين مثنوي . . . الخ درنفحات الانس مذكور است كه بعد از انكه خدمت مولانا بالتماس چلپي حسام الدين . . .

fol. 103ᵇ. Begins the Persian translation of the Arabic preface to the third daftar :—

الحكم حكمتهاي يعني دانشهاي استوار كرده شد

The commentary on the poem itself begins on fol. 106ᵃ :—

مايۀ خود را زخود . . الخ معني بيت چنين ميشود كه وجود ظاهري خود را كه بمنزله مايه و عرض است . .

fol. 157ᵇ. Begins the translation of the Arabic preface to the fourth daftar :—

الحمد لله حق حمده همه سپاس و ستايش مر جناب مقدس . . . . و الصلوة و سلام و درود و رحمت خاص او . . .

The commentary on the book begins on fol. 159ᵇ :—

مثنوي را چونتو مبداء بودۀ . . . . در نفحات الانس مذ كور است كه سبب نظم مثنوي آن بود كه چون چلپي حسام الدين كه بعد از فوت صلاح الدين . . .

fol. 194ᵇ. The commentary on the fifth daftar.
Begins :—

جز بمصنوعي نديدي صانعي . . . الخ قياس بر دو قسم است اقتراني و استثنائي اقتراني آنست كه در وي نتيجه يا نقيض نتيجه بالفعل مذكور باشد

fol. 234ᵇ. Begins the commentary on the sixth daftar:—

کر مني كنده بود همچو مني . . . الخ مني اول بمعني انانيت
است و مني ثاني بمعني مشهور است

Other copies are mentioned in Rieu, p. 590; Sprenger, p. 494; and Pertsch, Berl., No. 775.

Lithographed at Lucknow, 1866, and at Cawnpûr, A.D. 1876, with a dedication to the Emperor Shâh Jahân, which is not found in our copy. See also Stewart's Catalogue, p. 59.

Written in a rough Indian Nasta'lîq.

Dated the 17th Ḏîqa'ad, A.H. 1110.

No. 75.

foll. 219; lines 18–19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

لطائف اللغات (فرهنگ مثنوي)

LAṬÂ'IF-UL-LUĠÂT OR FARHANG-I-MAS̤NAWÎ.

A glossary to the Mas̤nawî of Jalâl-ud-Dîn Rûmî.

By the same 'Abd-ul-Laṭîf.

Begins—

اين فرهنگيست مشتمل بر حال لغات غريبه عربيه و الفاظ
عجيبه عجميه مثنوي مولوي معنوي . . .

In the preface, the author says that, after a close study of twelve years, he compiled this glossary, with the assistance of one of his pupils, Maulawî Ibrâhîm Dihlawî, after consulting several reliable Arabic and Persian lexicons, such as Qâmûs, Ṣurâḥ, Farhang-i-Jahân-Gîrî, Kashf-ul-Luġât, Madâr-ul-Afâḍil, and many others.

The words are arranged alphabetically.

The initial letters are according to Bâbs, and the final according to Faṣls.

The following abbreviations are observed throughout, viz., ع for Arabic; ف for Persian; ت for Turkish, and س for Suryânî.

The glossary begins on fol. 2ᵇ with the words استشنا چيزي از جمله بيرون آوردن

The words explained are noted on the margin in red.

For other copies see Rieu, p. 590ᵇ. The work was lithographed in Lucknow, A.D. 1877, under the title of Farhang-i-Maṣnawî. See also Stewart's Catalogue, p. 132, and Ouseley's Collection, No. 384.

Written in a careless Indian Nasta'lîq.

Not dated, apparently 18th century.

No. 76.

foll. 184; lines 24; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

مكاشفات رضوي

MUKÂSHIFÂT-I-RAḌAWÎ.

Another commentary on the Maṣnawî, by one Muḥammad Riḍâ محمد رضا. See Sprenger, Oude Catalogue, p. 495.

Beginning of the preface of Daftar I.

لله هر حمدي سزاوار آفريدگار جهان و جهانيان است لله هر حامدي كاشف اسرار قرانست لله هر مثنوي خواني مثنوي دانست ٠

In this short preface, the commentator says that, in his youth, while he was engaged in the service of his sovereign, the idea of writing a commentary on the Maṣnawî of Jalâl-ud-Dîn Rûmî often occurred to his mind; so he compiled the present work in A.H. 1084, after retiring from service.

fol. 75ᵇ. Begins the second daftar.

مدتي اين مثنوي تاخير شد . . . الخ اشاره ميفرمايند بانكه هر چيزيرا در ارتقا بدرجهٔ كمال از تدريج و امهال چاره نباشد

fol. 106b. Begins the third daftar :—

اي ضياء الحق حسام الدين بيار — يعني روي ارادت بيا كه دفتر سيوم منظوم شود

fol. 133b. The fourth daftar, beginning :—

نور زان ماه باشد وين ضيا — كما قال الله تعالي و هوالذي جعل الشمس ضياء والقمر نورا

fol. 149b. The fifth daftar, beginning :—

چاره اينجا آب و روغن كردنيست — اي انچه نه مدح تست چاره آنست كه از بيچارگي آنرا مدح نام كنم

fol. 166b. The sixth daftar, beginning :—

راز اندر گوش منكر راز نيست — يعني كنايات دقيق را اگر صريح ادا كرده شود هم منكران حقيقت را ازان بهره نخواهد بود

The text of the Maṣnawî is generally introduced by the letter م, an abbreviation for متن.

The headings of the Maṣnawî are written in red, but spaces for the purpose have been left blank in several places.

A copy of this commentary is mentioned in Ethé, India Office Lib. Cat., No. 1105.

Written in ordinary Indian Nasta'lîq.

Scribe, Asad-Ullah :—

اسد الله ولد شاه سعد الله نبيره شيخ بهاء الدين المعروف حضرت شاه باجن برهانپوري

Dated the 20th Rajab, the third year of the reign of Aḥmad Shâh.

No. 77.

foll. 194; central column, lines 17; marginal column, lines 41–53.
Size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 4$.

Another commentary on the Maṣnawî.
Begins:—

الحمد لله الولي و الصلوة علي النبي واله المهدي هو اصول اصول الدين يعني بيخ بيخ دين حقيقت روشن است كه اصل طريقت است و طريقت لايح است كه اصل شريعت است

The title of the work and the name of the author do not occur in the preface; but at the end of the first daftar it is called "the commentary on the maṣnawî, by Shâh 'Abd-ul-Fattâḥ."

"باتمام رسيد شرح شاه عبد الفتاح بر دفتر اول مثنوي مولوي روم . . . ."

On the first page is found "حاشيه عبد الفتاح الگجراتي"

Shâh 'Abd-ul-Fattâḥ, a native of Gujrât, was a ripe scholar and a learned expounder of the Maṣnawî. He came to Delhî during the reign of Aurangzîb, and was rewarded for his teaching with an estate in Gujrât, where he died in A.H. 1090 = A.D. 1670. See Rieu, p. 1090.

fol. 55[b]. Begins the second daftar:—

اگرچه حكمت الهي بنده را معلوم شود در فوايد آن كار بنده ازان كار فرو ماند

fol. 80[b]. The third daftar, beginning:—

الحكم جنود الله تعالي في الارض الخ حكم بكسر اول حكمتها و درست كردن و دانستن وبضم داوري و حكم است و بفتحين ميانجي و صاحب تميز اما اينجا مراد ميانجي است

fol. 135[b]. The fourth daftar, beginning:—

ومما سبحاني اني كنت الخ از انچه مراد را اندوه آورد اينست كه بدرستي من بودم

fol. 155ᵇ. Begins the fifth daftar :—

گر نبودي خلق محجوب و كثيف . . الخ چونكه سامع محجوب است و با كثافت است پس چون رومي سخن توان گفت

fol. 177ᵇ. Begins the sixth daftar :—

ذلك تقدير العزيز العليم الخ قوله تعالي انا كل شيء خلقناه بقدر يعني آفريديم هر شي را باندازه و محدود كه ازان حد و اندازه تجاوز نكند كه اهل دنيا از اهل عقبي از حد عقبي قدم بيرون نتواند نهاد

Written in ordinary Indian Nasta'lîq.
The name of the scribe is given at the end of the first daftar :—

مولوي عبد الرحمن ساكن جهالو در مدرسه مير فصل علي صاحب ساكن ميمن

The MS. is dated in the colophon the 22nd Shawwâl, A.H. 1206.

No. 78.

foll. 545 ; lines 19 ; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

حلِّ مثنوي

ḤALL-I-MAṢNAWÎ.

A complete commentary on the six daftars of the Maṣnawî, by Afḍal of Ilahâbâd افضل الهابادي. See Ethé, Bodl., No. 671, and Rieu, p. 592, where copies of the commentary only on the first daftar are noticed.

Begins—

مر خدا را شكر كز لطف قوي
داد توفيقم بحل مثنوي

Muḥammad Afḍal of Ilahâbâd was born on the 9th Rabî‘ I., A.H. 1038 = A.D. 1628, at Sayyidpûr, in the vicinity of Ġazîpûr, and subsequently settled in Ilahâbâd, where he died on the 15th Ḏil Ḥajj, A.H. 1124 = A.D. 1712, at the age of eighty-seven. Besides this commentary, he is said to have left several other Persian and Arabic works. See Miftâḥ-ut-Tawârîkh, p. 446 (Agra Ed., 1849).

foll. 1ᵇ–7ᵃ. The index of the first daftar.

In the introductory poem, the commentator mentions some of the minute points he has explained in this work, after which he gives a detailed account as to why the Maṣnawî was divided into six daftars.

foll. 13ᵃ–18ᵃ. Paraphrase of Jalâl-ud-Dîn Rûmî's Arabic preface, which begins as:—

هذا كتاب المثنوي المعنوي اين كتاب مثنوي معنوي است
و نسبت او بسوي معني بواسطۀ آنست الخ

fol. 18ᵃ. Begins the commentary on the first daftar.
foll. 165ᵇ–169ᵃ. Index to the second daftar.
fol. 170ᵇ. Beginning of the Khuṭbah of the second daftar:—

وَاِنْ مِن شَيْءٍ الا عِندَنا الخ اين آيته درسوره حجر واقع شده يعني
نيست هيچ چيزي مگر كه نزد ماست الخ

fol. 171ᵃ. Begins the second daftar:—

مدتي اين مثنوي تاخيرشد الخ بايد دانست كه باعث اين تاخير
آنست كه در نفحات الانس مذكور شده الخ

foll. 255ᵇ–262ᵃ. Index to the third daftar.
fol. 263ᵇ. Begins the third daftar with the Khuṭbah:—

الحكم جنود الله . حكم بكسر حاي مهمله و فتح كاف جمع
حكمت است وحكمت عبارتست از علم و عمل الخ

foll. 339ᵇ–343ᵇ. Index of the fourth daftar.
fol. 344ᵇ. Begins the fourth daftar:—

الحمد لله حق حمده سپاس و ستايش مر خدايراست چنانكه
سزاوار سپاس و ستايش اوست

foll. 403b–408b. Index to the fifth daftar.
fol. 409b. Begins the fifth daftar :—

و عنده مفاتح القلوب نزديك ان خداست كليدهاي دلها

foll. 471b–476a. Index of the sixth daftar.
fol. 477b. Begins the sixth daftar :—

كي بطوف حوله من لم يطف . . طوف گرد چيزي گشتن

In the prologue, the commentator says that he compiled the present work in A.H. 1104, at the age of sixty-seven, during the reign of 'Alamgîr.

يكهزار و يكصد و چار از سنين
بود از هجرت گذشته كاين حزان
كه بشصت و هفت عمر او رسيد
وانچه مقصود دل او بد بديد

The MS. ends with the following versified chronogram :—

خامه تاريخ ختم او بنوشت . . .
بدو معني صحيفهٔ افضل

A slip, attached in the beginning, bears the names of several other commentaries on the Maṣnawî, from which the author has taken his authority. (1) Laṭâ'if-i-Ma'nawî, by 'Abd-ul-Laṭîf; (2) Taṣḥîḥ-i-Maṣnawî, by Mîr Muḥammad Hâshim, composed in A.H. 1122; and Mukâshifât-i-Raḍawî, by Muḥammad Riḍâ, compiled in A.H. 1084.

The above names are frequently quoted on the margin after the notes.

The text is introduced by the word قوله in red.

A note at the beginning of each daftar assigns the date on which it was commenced to be copied.

The colophon is dated, Sha'bân, A.H. 1206.

Written by Muḥammad 'Alîm-ud-Dîn bin Faṣîḥ-ud-Dîn al-Qanûjî

محمد عليم الدين بن فصيح الدين القنوجي

Ordinary firm Indian Nasta'lîq, within coloured borders.

No. 79.

foll. 146; lines 11; size $6\frac{3}{4} \times 4\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

در مکنون

DURR-I-MAKNÛN.

By 'Abd-ul-Fattâḥ-al-Ḥusaynî-al-'Askarî.

سید عبد الفتاح الحسیني العسکري

Begins:—

الحمد لله الذي هدانا الي الصراط المستقيم الذي هو مرصاد
المحققين العارفين الواصلين الذين و صلو بالله العظيم . .

A selection from the Maṣnawî, with short explanations of the same, introduced throughout by the word درمکنون. Dedicated to Aurangzîb.

The name of the work is given in the following line:—

نهادم نام این را در مکنون . . .

'Abd-ul-Fattâḥ is also the author of a complete commentary on the Maṣnawî, styled مفتاح المعاني, which, according to A. Sprenger's Cat., p. 492, was collected by his pupil, Hidâyat-Ullah, in A.H. 1049 = A.D. 1639. A copy of the مفتاح المعاني is mentioned in Ethé, India Office Lib. Cat., No. 1103.

A work of the same style, which is a collection of Ṣûfî sayings and anecdotes, composed in A.H. 1151 = A.D. 1738 by 'Azîz-Ullah bin Sayyid Asad-Ullah al Ḥasanî al-Husaynî, is mentioned in Rieu Supplt., No. 21.

Written in fair Nasta'lîq, within gold borders.

Not dated, apparently 18th century.

Scribe:— "محمد علي تهتوي"

No. 80.

foll. 146; lines 13; size $4\frac{3}{4} \times 2\frac{3}{4}$; $4 \times 1\frac{3}{4}$.

The same.

Another copy of the same, slightly defective at the beginning, one folio containing only seven lines is wanting at the beginning, and the MS. opens thus:—

هم‌الغالبون — بعد هذا نموده مي آيد كه چون سعادت ابدي
و دولت سرمدي نامزد اين خاكپاي الخ

Written in Nîm Shikastah, within gold borders.
Dated 29th Muḥurram, A.H. 1077.
Scribe عتيق الله

No. 81.

foll. 488; lines 19; size $10\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4$.

شرح مثنوي

SHARḤ-I-MAṢNAWÎ.

Another commentary on the difficult verses of the Maṣnawî, by Khwâjah-Ayyûb Pârsâ.

See Ethé, Bodl., No. 670, and Browne's Camb. Univ. Cat., p. 326.

Begins:—

حمد لايحصي و ثناي نامتنها مر ملكي را كه ني وجود عشاق
در خلوتكدهٔ وحدت نغمه سراي اسرار احديت و اخبار واحديت
اوست.

The name of the author mentioned in the preface of this copy is only ایوب. The work was compiled in A.H. 1120 = A.D. 1708, as will appear from the following versified chronogram on fol. 2ª :—

یافت شرح مثنوي مولوي
خلعت اتمام از لطف خدا
گفت تاریخش بگوش دل خرد
طرفه شرح معنوي جانفزا

The explanations of the text are verified by quotations from the Qurân and Ḥadîṣ.

fol. 2ª. Begins the commentary on the first line:—

بشنو از ني چون حکایت میکند . . . الخ بشنو خطاب عام است و در تصدیر کتاب باین خطاب اشارتیست لطیف بتقدیم علم الیقین و سبق شریعت بر طریقت و حقیقت

fol. 140ᵇ. Begins the second daftar:—

مدتي این مثنوي تاخیر شد . . . الخ وجه تاخیر بحسب حقیقت انچه مولانا در ابیات آئنده تصریح فرموده

fol. 226ᵇ. The third daftar, beginning:—

اي ضیاء الحق حسام الدین بیار . . الخ لفظ بیار مربوط با مصراع ثاني یعني بیار این سیوم دفتر و همت بکمار بر اتمام

fol. 328ᵇ. The fourth daftar, begins:—

همت عالي تو اي مرتجا . . الخ مرتجي بالضم امید داشته شده . . . . چون چنین خواهي خدا خواهد چنین الخ . . . روزي حضرت مولانا در معني این میفرمودند که حقتعالي خواست بندگان خاص خود را

fol. 368ᵇ. The fifth daftar, begins:—

شه حسام الدین که نور انجم است . . . سفر بالکسر کتاب و نامه

fol. 414ª. The sixth daftar begins :—

بيشكش بهر رضايت ميكشم . . الخ يعني بيشك مثنوي را براي رضاي تو ميكشم

Written in ordinary Indian Nasta'lîq, within coloured borders.
The text is written in red.
The colophon of the second daftar is dated Jamâdî I., A.H. 1148.

No. 82.

foll. 391 ; lines 29 ; size 13 × 8½ ; 10½ × 6.

شرح مثنوي

SHARḤ-I-MAṢNAWÎ.

Another commentary on the Maṣnawî, complete in two separate volumes, each containing three daftars, by Maulânâ 'Abd-ul-'Alî, known as Baḥr-ul-'Ulûm, "The Sea of Knowledge."
First three daftars.

Daftar I.

Begins with an Arabic preface of the commentator.

الحمد لله للذي استاثر في حجاب غيبه الخ

Maulânâ 'Abd-ul-'Alî مولانا عبد العلي بن مولانا نظام الدين بن مولانا قطب الدين السهالوي, of Sihâl in Lucknow, was one of the most distinguished Oriental scholars of the nineteenth century in India. His grandfather, Maulânâ Quṭb-ud-Dîn, a man of great distinction, is the author of the famous work كتاب تلويحات, while his father, Mullâ Niẓâm-ud-Dîn (*d.* A.H. 1161 = A.D. 1748), has left several important works such as :—

حاشيه شرح هداية الحكمه مصنفه علامه صدر الدين شيرازي

شرح مبارزيه
حاشيه شمس بازغه
صبح صادق شرح منار
شرح مسلم الثبوت
ملفوظات شاه عبد الرزاق هانسوي
حاشيه شرح عقايد دواني

On the death of his father, 'Abd-ul-'Alî began to receive his education under Mullâ Kamâl-ud-Dîn Sihâlawî (*d.* 13th Muḥarram, 1275 A.H.), the favourite pupil of his father, and the author of—

حاشيه كماليه بر شرح عقايد جلاليه
شرح كبريت احمر
عروة الوثقي
تعليقات حاشيه زاهديه بر شرح تهذيب جلاليه

'Abd-ul-'Alî at first travelled to Shâh Jahânpûr, where he was honourably received by Ḥâfiẓ Raḥmat Khân, a nobleman of that city. On the death of Raḥmat Khân, 'Abd-ul-'Alî was called to Râmpûr by Nawâb Fayḍ-Ullah Khân, the Jâgîrdâr of Râmpûr (A.H. 1187–1209 = A.D. 1774–1794). After a short stay here, he came to Buhâr in Bengal at the request of Munshî Ṣadr-ud-Dîn, to give lessons to the students of his Madrasah; but a slight displeasure between Ṣadr-ud-Dîn and 'Abd-ul-'Alî caused the latter's removal to Madrâs, where he was appointed by Muḥammad 'Alî Khân, the Nawâb of Karnatic (*d.* A.H. 1210 = A.D. 1795), to teach the students of his Madrasah. It was here that 'Abd-ul-'Alî received the title of Baḥr-ul-'Ulûm from the Nawâb. On the death of Muḥammad 'Alî Khân, 'Abd-ul-'Alî continued to enjoy the same favour from the Nawâb's eldest son, 'Umdat-ul-Umarâ (*d.* A.H. 1216 = A.D. 1801), and 'Aẓîm-ud-Daulah (*d.* A.H. 1235 = A.D. 1819), the nephew and successor of 'Umdat-ul-Umarâ. Here he died on the 12th Rajab, A.H. 1235 = A.D. 1819. Beside the present work, he is the author of several Arabic and Persian works, such as:—

اركان اربعه در فقه
حاشيه بر حاشيه زاهديه بر شرح تهذيب جلاليه
حواشي ثلاثه بر حاشيه زاهديه
شرح مسلم

فواتح الرحموت شرح مسلم الثبوت

تکمله بر شرح ملا نظام الدين بر تحرير ابن همام

تنوير الابصار شرح فارسي منار

حاشيه بر شرح صدراي شيرازي

شرح هداية الصرف

رساله در احوال قيامت

رساله توحيد

شرح مواقف قديمه و جديده

The commentator in the beginning quotes Jâmî, and frequently refers to 'Abd-ul-Laṭîf, and also in some places to Muḥammad Riḍâ and Afḍâl Ilahâbâdî. (See Nos. 76 and 78 respectively.)

The text is introduced by the word قوله.

fol. 2a. Begins the commentary on the first daftar :—

بشنو از ني چون حکايت ميکند الخ في البيتين عارف سامي شيخ عبد الرحمان جامي قدس سره در شرح اين ميفرمايند که مراد از ني انسان کامل و مکمل الخ

fol. 138b. Begins the second daftar :—

مدتي اين مثنوي تاخير شد— وجه تاخير افتادن در تصنيف مثنوي از مصراع ثاني معلوم شد که براي ظهور اسرار که لايق الخ

fol. 266b. Begins the third daftar :—

اي ضياء الحق حسام الدين بيار— امر فرمودند باوردن سيوم دفتر و حالانکه ارنده نفس نفيس مولوي است قدس سره

This volume is dated the 16th Shawwâl, A.H. 1235.

No. 83.

foll. 282; lines and size same as above.

The last three daftars of the above.
fol. 1ᵇ. Begins the fourth daftar :—

مثنوي پویان کشنده ناپدید — ظاهر آنست که مراد از کشنده ذات حق است

fol. 94ᵇ. Begins the fifth dafter :—

طالب آغاز سفر پنجم است — سفر بالکسر سین و سکون فاء است بمعني دفتر

fol. 193ᵇ. Begins the sixth daftar :—

کي بطوف حوله من لم یطیف — در قاموس مذکور است الخ

Written in ordinary Nastaʻlîq.

In the colophon, written in the same hand, it is said that this copy was copied from the commentator's autograph copy : -

نقل شرح مثنوي . . . . که تصنیف مولنا عبدالعلي . . . ابن مولنا نظام الدین . . . . از مسوده دستخطي مولنا ممدوح که مصنف این شرح اند در عهد سلطنت ابوالمظفر غازي الدین حیدر بادشاه در دارالامارت لکهنو بحسب فرمایش . . . امجد علي خانصاحب بتاریخ پنجم شهر رمضان المبارك سنه ۱۲۶۶ هجري بخط . . روشن لال

No. 84.

foll. 377; lines 45; size 14 × 9; 11½ × 6½.

The same.

Another complete copy of the above, by the same 'Abd-ul-'Alî.
fol. 1b. Begins the first daftar.
fol. 88b. The second daftar.
fol. 175b. The third daftar.
fol. 234b. The fourth daftar.
fol. 285b. The fifth daftar.
fol. 335b. The sixth daftar.
Scanty notes on the margin are found in different hands.
Written in a firm learned Nasta'lîq, within coloured borders.
Not dated, apparently 19th century.

No. 85.

foll. 173; lines 23–25; size 11 × 6½; 8 × 4.

منتخب قادري

MUNTAKHAB-I-QÂDIRÎ.

An extract, made by one Ḥayât 'Alî in A.H. 1220, from Shâh Walî Muḥammad Akbarâbâdî's Makhzan-ul-Asrâr, a commentary on the Masnawî, which was compiled in A.H. 1140 = A.D. 1727. (See Sprenger, Oude Cat., p. 495. W. Pertsch, Berlin Cat., pp. 791 and 792, and Ethé, India Office Lib. Cat., No. 1107.)

fol. 1b. The preface of Ḥayât 'Alî.

Begins:—

حمد بيحد و سپاس بيعد سزاوار باركاره آرامكه اراي (?)
خلوتكده عيب كه بمظا هر گوناگون و صور رنكارنك ظهور نموده

In this preface, Ḥayât 'Alî says that his first intention was to transcribe a copy of the Makhzan-ul-Asrâr itself; but the only copy he

could procure at that time was full of mistakes and illegibly written by some illiterate Hindû. So he preferred to make the present extract, and named it Muntakhab-i-Qâdirî, after the holy saint Shaykh 'Abd-ul-Qâdir Jîlânî, of whom he was a follower.

fol. 2ª. Begins the preface of Shâh Walî Muḥammad.

سپاس و ستایش مر حضرت وجود مطلق را که بصور اجناس و انواع تشخیصات علي الدوام موجود و مشهود اوست

In this, Walî Muḥammad says that he has taken utmost care to explain the hidden meanings and the deep sense of those difficult verses of the Maṣnawî which were not understood and therefore omitted by other commentators.

The names of Jâmî and Muḥammad Riḍâ frequently occur in the present work.

fol. 2ᵇ. The commentary begins with the initial line of the Maṣnawî :—

بشنو از ني چون حکایت میکند — معنیش همانست که حضرت مولوي جامي قدس سره نوشته اند که ني را با واصلان کامل و کاملان مکمل که از خود و خلق فاني شده اند

Written in two different hands.
foll. 1ᵇ–158ᵇ. Ordinary Indian Nasta'lîq.
fol. 159ª to the end in Shikast.
Dated, 14th Shawwâl, A.H. 1224.

No. 86.

foll. 97; lines 11; size 10 × 6; 8 × 4½.

جواهر مولوي و لالي مثنوي

JAWÂHIR-I-MAULAWÎ-WA-LAÂLI-I-MASNAWÎ.

A short selection from the Maṣnawî.

By ابو بكر الشاشي Abû Bakr-Shâshî.

Two persons named زين الدين ابو بكر are mentioned in نفحات and other Tadkiras, but none is called شاشي.

Begins :—

الحمد لله حمد الشاكرين و الصلوة علي خير الذاكرين محمد و آله الطاهرين الطيبين اجمعين بعد ازان ميگويد شيخ الشيوخ قطب العارفين . . . زين الملة و الدين مولانا ابو بكر الشاشي قدس سره

In the introduction, prefixed by some unknown person, it is said that Abû Bakr Shâshî, who is called زين الملة و الدين ابو بكر شاشي, was requested by some of his intimate friends to make a selection from the Maṣnawî, and to arrange it from the standpoint of the Sûfîs; but out of respect he did not dare do it until, as it is said, he was ordered in one of his dreams by Maulawî Rûmî to do it. So he made this extract and divided it into sixty-three chapters, some of which are enumerated in Ethé, India Office Lib. Cat., No. 1087.

The selection of the Maṣnawî begins on fol. 2[b] with the initial line of the first daftar.

This copy contains only sixty-one chapters.

fol. 1[a] contains the autograph and seal of Badr-ud-Daulah Shuja'-ul-Mulk Muḥammad Sa'âdatmand Khân, Bahâdur Asad Jang, dated A.H. 1239.

The colophon reads :—

تمت تمام شد در بلده پشاور در دولتخانه مرزا خوشحال بيگ بتاريخ ششم شهر ماه مهرم

read (شهر محرم) ۱۰۸۹ سنه

The last folio bears a signet and seal, dated A.H. 1094, of one محمد مظفر.

Written in fine Nasta'lîq, within gold-coloured borders, with two double-page decorated 'unwâns.

No. 87.

foll. 270; centre column 21 lines; marginal column 16 lines.
Size $10\frac{1}{4} \times 6$; $6\frac{3}{4} \times 4$.

ديوان جلال‌الدين رومي

DÎWÂN-I-JALÂL-UD-DÎN-RÛMÎ.

Usually styled as Dîwân-i-Shams-i-Tabrîz.
Begins—

گیرد ذرها له ان آفتاب خوش لقا (?)
صد ذرکي دلربا کانها نبودش زابتدا

Maulawî Rûmî has adopted in the dîwân the takhallus of Shams-i-Tabrîzî after the name of his spiritual guide Shams-ud-Dîn Tabrîz. Hence it is also called Dîwân-i-Shams Tabrîz ديوان شمس تبريز.

This copy begins without any preface, and the initial line does not correspond with any of the other copies, some of which have a preface by some anonymous editor who compiled it in Rabî' I., A.H. 817 = A.D. 1414. See Rieu, p. 593; Rieu Supplt., Nos. 243–4; Ethé, Bodl., col. 522; Ethé, India Office Lib. Cat., No. 1109; G. Flügel, I., p. 522; Sprenger, Oude Cat., p. 497; Leyden Cat., vol. ii., p. 113; Gotha Cat., p. 69; Munich Cat., p 16; St. Petersburg Cat., p. 214, and Hammer Redekunste, p. 172. For extracts, see Krafft, p. 65. Select poems have been edited, with a translation in German verse by V. von Rosenzweig, Vienna, 1838. An edition has been lithographed in Lucknow, 1878, with the title, Dîwân-i-Hadrat-i-Shams Tabrîz.

The Rubâ'iyât mentioned in other copies are not found in this MS., and a very few Tarkîb-bands are found on one or two folios.

Folios are missing after foll. 1 and 160.

Written in fine and beautiful Nastâ'lîq, within gold and coloured borders, with a single-page decoration in the beginning.

The colophon is dated, Sha'bân, A.H. 1017.

Scribe, Majd-ud-Dîn مجد الدين محمد الحسيني الكاشاني

No. 88.

foll. 101; lines 12; size $10\frac{3}{4} \times 8\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

دیوان امامي

THE DÎWÂN OF IMÂMÎ.

Beginning—

سحر گه در جهان جان بعون مبدع اشيا
مسافت قطع میکردم ز لا تا حضرت الا

Imâmî, with his full name ابو عبد الله محمد بن ابو بكر عثمان امامي الهروي was originally of Herât, but spent the greater portion of his life in Kirmân and Iṣfahân. He was one of the most learned poets of Khurâsân, and the noble Qâḍî family of Herât is said to be descended from him. He was a contemporary of Shaykh Sa'dî, and Khwâjah Majd-ud-Dîn Hamgar. Daulat Shâh, on the authority of the author of the Nuzhat-ul-Qulûb, narrates that the four distinguished scholars, viz., Khwâjah Shams-ud-Dîn Muḥammad, known as Ṣâḥib-i-Dîwân, Malik Mu'în-ud-Dîn Parwânah (who was the governor of Rûm and died in A.H. 677 = A.D. 1274. See Rieu, p. 594), Maulânâ Nûr-ud-Dîn Raṣdî and Malik Iftikhâr-ud-Dîn Kirmânî, on consultation with each other, sent a Qiṭ'ah to Majd-i-Hamgar, in which they asked his opinion about the poetical compositions of Imâmî, Sa'dî, and even about his own—

ز شعر تو و سعدي و امامي
كدامين به پسندند اندرين بوم

and Majd-i-Hamgar exaggerated the merits of Imâmî to such a degree that he gave him preference over all, and even over Sa'dî, and decided the question in the following Rubâ'î.

ما كرچه بنطق طوطي خوش نفسيم
بر شكر گفتهاي سعدي مگسيم
در شيوه شاعري باجماع امم
هرگز من و سعدي بامامي نرسيم

Imâmî flourished during the time of the Atâbaks of Fârs, to whose praise he addressed several Qaṣîdas. A beautiful Qaṣîdah, which he addressed to his patron, Fakhrul Mulk, is quoted in Daulat Shâh.

Imâmî died, according to Taqî Kâshî (Oude Cat., p. 17) and the author of the Ṣuḥuf-i-Ibrâhîm, in A.H. 686 = A.D. 1277. The author of the Majma'ul-Fuṣaḥâ, vol. i., p. 98, places the poet's death in A.H. 676 = A.D. 1277, while the author of the Miftâḥ-ut-Tawârîkh fixes it in A.H. 680 = A.D. 1281.

Notices of Imâmî's life will be found in Makhzan-ul-Ġarâ'ib, fol. 14; Yad-i-Bayḍâ, fol. 8; Mir'ât-ul-Khiyâl, p. 50; and Taqî Auḥadî, fol. 64. See also Rieu Supplt., No. 213, ii.; Ethé, Bodl. Lib. Cat., No. 676; and Sprenger, Oude Cat., p. 439, where other copies of the dîwân are mentioned.

This copy of the dîwân contains Qaṣîdas, Ġazals, Muqaṭṭi'ât and Rubâ'îs.

The Rubâ'îs begin on fol. 94a, as in the Bodl. Lib. copy:—

گه جان تن و گه تن جانت خوانم
گه آئینهٔ هر دو جهانت خوانم
سر نفس ار بداني از حکمت نفس
در هر نفس انچه خواهي آنت خوانم

The fly-leaf bears the signature of H. Blochmann, dated 1868, with a note: "Copied from the MS. in the A. S. Bengal."
Written in a clear Nasta'lîq.

No. 89.

foll. 49; lines 17; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{2}$.

دیوان عراقي

DÎWÂN-I-'IRÂQÎ.

Beginning as in Rieu, ii., p. 594.

اي جلالت فرش عزت جاودان انداخته
كوي در ميدان وحدت كامران انداخته
رايت مهر جلالت لايزال افراشته
سايه چتر جلالت جاودان انداخته

Fakhr-ud-Dîn Ibrâhîm bin Shahriyâr 'Irâqî فخر الدين ابراهيم بن شهريار عراقي, one of the greatest mystic poets of his age, was born in the village Maḥal, in the A'lam district of Hamadân (see G. Browne's Biographies of Persian Poets, translated from the Târîkh-i-Guzîdah). At an early age he learned the Qurân by heart, and recited it with such pathos and melody, says Jâmî, that the people of Hamadân were charmed with the sweetness of his voice. He was educated in several well-known madrasahs of his native place, and became a pupil of the great Ṣûfî, Shihâb-ud-Dîn Suhrawardî, at whose instructions he came to India and settled in Multân under the spiritual care of Shaykh Bahâ-ud-Dîn Zakariyyâ of Multân (*d.* A.H. 666 = A.D. 1267), who gave his daughter in marriage to 'Irâqî. The issue of the marriage was a son, whom the poet named Kabîr-ud-Dîn. Bahâ-ud-Dîn, on his death-bed, appointed 'Irâqî his successor. After a long sojourn of twenty-five years in India, 'Irâqî proceeded on a pilgrimage to Mecca, and then visited Rûm, where he came in contact with Ṣadr-ud-Dîn Qûniyawî (*d.* A.H. 672 = A.D. 1273) and wrote his well-known Ṣûfî tract, Lama'ât. Here Mu'în-ud-Dîn Parwânah, the governor of Rûm, who died in A.H. 677 = A.D. 1278, entertained high regards for 'Irâqî, and is said to have become his disciple. From Rûm 'Irâqî travelled to Egypt, where the then reigning king took him as his spiritual guide, and appointed him the Shaykh-ash-Shuyûkh of Egypt. Subsequently the poet retired to Damascus, and after staying there for six months, he was joined by his son Kabîr-ud-Dîn, in whose company he passed only a few happy days, and died, according to Târîkh-i-Gûzîdah, in the Jabal-uṣ-Ṣâliḥ, in Syria, in A.H. 686 = A.D. 1287, or, according to Nafaḥat, p. 700, on the 8th Dilqa'ad, A.H. 688 = A.D. 1289. This is followed by Majâlis-ul-'Ushshâq, fol. 108[a]; Haft Iqlîm; Khulâṣat-ul-Afkâr, fol. 123[a]; Ṣuḥuf-i-Ibrâhîm, fol. 594[b]; Riyâḍ-ush-Shu'arâ, fol. 256[b]; and Mir'ât-ul-Khiyâl, fol. 63. Daulat Shâh, p. 215, however, places the poet's death in A.H. 709 = A.D. 1309, which is adopted by Taqî Kâshî, Oude Cat., p. 17, and Taqî Auḥadî, fol. 444[b].

The dîwân consists of Qaṣîdas, Ġazals, Tarjî'bands, Qiṭ'as, and Marâṣîs without any alphabetical order.

fol. 1[b]. Qaṣîdas.

fol. 8ᵇ. Tarjî'bands beginning :—

الوس تلالات بمدام
ام شموس تهللت لغمام

The burden runs thus :—

که همه اوست هر چه هست یقین
جان و جانان و دلبر و دل و دین

fol. 11ᵇ. Ġazals beginning :—

مرا از هر چه در عالم رخ دلدار اولي تر
نظر چون میکنم باري بروي يار اولي تر

fol. 14ᵇ. Another series of Tarjî'bands, beginning :—

در جام جهان نماي اول
شد نقش همه جهان ممثل

The burden runs thus :—

مي بين رخ جانفزاي ساقي
در جام جهان نماي باقي

foll. 19ᵇ–39ᵃ. Ġazals and Qiṭ'as intermixed ; beginning :—

لقد اطلعت من قيد الفراقي
فمالي لم اطاء سبع الطباقي

First four of these Ġazals consist of alternate Arabic and Persian verses.

fol. 39ᵃ. Rubâ'îs, wrongly styled here as Qiṭ'as ; beginning :—

اي زندگي تن و توانم همه تو
جاني و دلي اي دل و جانم همه تو

fol. 43ᵃ. Marṣiyah, or elegy written on the death of Shaykh Bahâ-ud-Dîn Zakariyyâ, with the following heading :—

این مرثیه ایست که شیخ فخر الدین عراقي گفته است در فراق
شیخ خود بعد از وفات شیخ بهاء الدین زکریا رحمة الله علیه

Beginning—

کارم از دست رفت و دست از کار
دیده بي نور ماند و دل بي یار

foll. 45^b–49^b. Qaṣîdas and Ġazals intermixed.
This copy ends with the following line :—

عراقي خود ندارد چشم ورنه
رخت خورشید تابان مي نماید

For other copies, see Sprenger, Oude Cat., p. 440; Rieu, p. 593; Ethé, Bodl. Lib. Cat., No. 680; Ethé, India Office Lib. Cat., No. 1116; and Rosen, Persian MSS., pp. 203–205.

Written in ordinary clear Nasta'lîq.

Not dated, apparently 17th century.

No. 90.

foll. 44; lines 16–18; size 8 × $4\frac{3}{4}$; $5\frac{3}{4}$ × $3\frac{1}{2}$.

دیوان مجد همگر

THE DÎWÂN OF MAJD-UD-DÎN HAMGAR.

Beginning—

کجاست درهمه ملك جهان سلیماني
که مهر دل نسپارد بدست شیطاني

Khwâjah Majd-ud-Dîn خواجه مجدالدین هبت الله معروف به مجد همگر, better known as Majd-i-Hamgar, was a contemporary and a fellow-citizen of the celebrated Sa'dî of Shîrâz. Besides being recognised as an authority in Persian poetry, he was noted for his eloquence and his caligraphy. Majd-ud-Dîn is said to have traced his origin to Anûshirwân, and this statement is strongly supported by Daulat Shâh, who says that, owing to his high lineage, the poet was highly respected

by the kings and nobles of his age, and freely associated with them; but the word Hamgar (which generally means a "weaver"), after the name of the poet, throws at least some doubt on the correctness of the statement regarding his origin. Taqî Kâshî (Oude Cat., p. 17), distinctly designates the poet as Khwâjah Majd-ud-Dîn Hibat-Ullah ibn Hamkar. A grandson of this Majd-ud-Dîn, who transcribed some Rubâ'is of the poet in A.H. 697 = A.D. 1297 (see Rieu Supplt., No. 211, vii.), calls himself Isḥâq bin Qiwâm Muḥammad Hamgar. From this we can conclude that Hamgar was the family epithet of the poet.

Majd-ud-Dîn was in high favour with the Atâbak of Fârs, Sa'd bin Abû Bakr bin Zingî, to whom he was a panegyrist. After the death of this prince he went to Yazd, and thence to Iṣfahân, where he was warmly received by the great Ṣâḥib-i-Dîwân Khwâjah Shams-ud-Dîn Muḥammad and his son Khwâjah Bahâ-ud-Dîn. Majd-ud-Dîn was a constant companion of Bahâ-ud-Dîn. He addressed several panegyric Qaṣîdas to these Khwâjas, and composed a beautiful elegy on the occasion of Bahâ-ud-Dîn's death.

Âzâd Bilgramî, in his Khazâna-i-'Âmirah, narrates that one day Majd-ud-Dîn, while in the company of Bahâ-ud-Dîn, daringly said that he could finish the "Saljûq Nâmah" in one day.* The poet, kept to his word by Bahâ-ud-Dîn, completed the work within a few hours in A.H. 669 = A.D. 1270, as would appear from the following verses of a Qiṭ'ah (quoted in the Khazâna-i-'Âmirah), which the poet composed to commemorate its completion :—

بچند ساعت روزي کم از دو دانگ شبي
کتاب قصهٔ سلجوقنامه کرد تمام
بسال ششصد و شصت و نه از حساب عرب
شب دو شنبه و فرخنده سلخ ماه صیام

Except Âzâd, no other biographer mentions any Saljûq Nâmah composed by this Majd-ud-Dîn. One Saljûq Nâmah, composed by Ẓahîr-ûd-Dîn of Nîshâpûr, is mentioned in Ḥ. Kh., vol. iii., p. 606. (See also Rieu, vol. ii., p. 849ᵃ.)

According to Taqî Kâshî (Oude Cat., pp. 17 and 478), Majd-ud-Dîn died in A.H. 686 = A.D. 1287. See also Ethé, Bodl. Lib. Cat., Nos. 678 and 679, where copies of his dîwâṇ are mentioned, and Rieu Supplt., No. 211, ii., iv. and vii.

* By this "Saljûq Nâmah" the poet probably meant the big poetical history of the Saljûqî Dynasty composed by Qâni'î, who was living in Qûniyah in A.H. 672. (See Rieu, ii. p. 583ᵃ.)

Notices on his life will be found in Daulat Shâh, p. 176; Taqî Auḥadî, fol. 644; Haft Iqlîm, fol. 65; Riyâḍ-ush-Shu'arâ, fol. 368; Mir'ât-ul-Khiyâl, p. 54; Makhzan-ul-Ġarâ'ib, fol. 751; Âtash-Kadah, p. 390; Majma'-ul-Fuṣaḥâ, vol. i., pp. 594–8.

This copy of the dîwân contains for the most part Qaṣîdas intermixed with a few Ġazals without any alphabetical arrangement. The Rubâ'îs and Qiṭ'as mentioned in Ethé, Bodl. Lib., copy No. 678, are wanting in this copy.

Written in fair Nasta'lîq, within gold-ruled borders.

Not dated, apparently 16th century.

No. 91.

foll. 281; lines (centre column) 9; marginal column (double) 21.
Size 13 × 8; 8 × 5.

كليات سعدي

KULLIYÂT-I-SA'DÎ.

The complete works of Shaykh Musharrif-ud-Dîn Muṣliḥ b. 'Abd-Ullah Sa'dî, شيخ مشرف الدين مصلح بن عبدالله سعدي الشيرازي who was born about A.H. 580 = A.D. 1184 in Shîrâz. He derived his poetical name from the Atâbak of Fârs, Sa'd bin Zingî, *d.* A.H. 623 = A.D. 1226, to whose service his father 'Abd-Ullah is said to have been attached. This monarch conceived a great affection for the young Muṣliḥ-ud-Dîn, and on the death of the poet's father took him under his care and sent him to the Niẓâmiyah Madrasah to prosecute his studies under the guidance of Abul Faraj bin Jauzî, *d.* A.H. 597 = A.D. 1200. After a careful study of philosophy and religious dogmas, he turned his attention towards Ṣûfism, and became the disciple of the celebrated saint, Shaykh Shihâb-ud-Dîn 'Umar Suhrawardî, who died in A.H. 632 = A.D. 1234.

Daulat Shâh, Amîn Râzî, and several others, assert that Sa'dî was a disciple of Shaykh 'Abdul-Qâdir Gîlânî (who died in A.H. 561 = A.D. 1165), and that the poet accompanied him on his pilgrimage to Mecca. But this seems to be erroneous, since Ḥamdullah Mustaufî, in his Târîkh-i-Guzîdah, written forty years later, assigns the poet's death

to the 17th Dil Ḥajj, A.H. 690 = A.D. 1291, while Taqî Auḥadî, Jâmî, Amîn Râzî, and many others, assert that Sa'dî died in A.H. 691; and even if it be granted that the poet lived for 120 years, as asserted by some, the date of his birth would fall 9 or 10 years after the death of 'Abdul Qâdir Gîlânî. The above statement seems to have been based on a very common reading of the second story of chapter second in Gulistân, which runs:— عبدالقادر گيلاني را رحمة الله عليه ديدم كه در حرم كعبه روي بر حَصَا نهاده هميگفت but on consulting an old and correct copy of the Gulistân, it will be seen that the story runs thus عبدالقادر گيلاني را رحمة الله عليه ديدند . . . and not ديدم. Taqî Auḥadî, however, says that Sa'dî was a disciple of شيخ اوحد الدين عبدالله بن ضياء الدين مسعود بلباني الكاذروني الفارسي *d.* 673 = A.D. 1274 (see Majma'ul Fuṣaḥâ, p. 338), but this is not supported by any other Tadkirah.

After completing his studies he went on distant travels, and is said to have visited even India, as mentioned by him in the eighth chapter of the Bûstân:—

بتي ديدم از عاج در سومنات

مرصع چو در جاهليت منات . . . .

Again he goes on to say—

بهند آمدم بعد ازان رستخيز

و زانجا براه يمن تا حجيز

He went on pilgrimages to Mecca not less than fourteen times, and on most occasions on foot, and is said to have served for a long time as a water-carrier at Jerusalem and in Syria, giving water to travellers and pilgrims. He passed his last days in his native place, Shîrâz, where he died and is buried. His tomb is still known as Sa'diyah. It is asserted by some that Sa'dî was the first poet who composed Hindûstânî verses, and examples of such verses, bearing the poet's name, are also given to us; but save and except his travels in India, in the course of which he probably acquired some knowledge of that language, there is no substantial evidence to support the assertion.

His two masterpieces, the Bûstân and the Gulistân, composed in A.H. 655 = A.D. 1257 and A.H. 656 = A.D. 1258 respectively, and dedicated to the reigning Atâbak, Abû Bakr b. Sa'd b. Zingî (A.H. 623–658 = A.D. 1226–1259) have immortalised the poet's name. 'Alî b. Aḥmad b.

Bîsutûn was the first man who collected and arranged the works of this most famous of Persian authors.

For notices on Sa'dî's life and his works, see Daulat Shâh, Browne's Edn., pp. 202–210; Haft Iqlîm, fol. 63b; Taqî Auhadî, fol. 290b; Khulaṣat-ul-Afkâr, fol. 74b; Nafaḥât-ul-Uns, Cal. Edn., p. 699; Khazâna-i-'Âmirah, fol. 185a; Riyâḍ-ush-Shu'arâ, fol. 166b; Makhzan-ul-Ġarâ'ib, fol. 221; Âtash-Kadah, p. 360; Ṣuḥuf-i-Ibrâhîm, fol. 414a; Nashtar-i-'Ishq, fol. 754; Mir'ât-ul-Khiyâl, Cal. Edn., p. 61; Ḥabîb-us-Siyar, vol. ii., Juz. 4, p. 130; Majâlis-ul-'Ushshâq, fol. 111a, and Majma'-ul-Fuṣaḥâ, p. 244. For his life and works see also Rieu, pp. 595–608; Sprenger's Oude Cat., p. 545: Ethé, Bodl. Lib. Cat., Nos. 681–748; Ethé, India Office Lib. Cat., Nos. 1117–1185; W. Pertsch, p. 88; and Berlin Cat., pp. 800–826; G. Flügel, vol. i., p. 527; Cat. des MSS. et Xylographes, p. 337; Rosen, Persian MSS., pp. 175–202; J. Aumer, p. 16; Ouseley Biogr. Notices, p. 5; Wiener Jahrbücher, vol. 64; Anzeigeblatt, p. 5; and especially Cholmogorole, in the "Gelehrte Denkschriften der Kasaner Universität," 1865, p. 525, and 1867 (reprinted Kasan, 1867); and Dr. W. Bacher, Sadi-Studien, in "Zeitschrift der D. M. G.," vol. 30, pp. 81–106; and Sadî's Aphorismen und Sinngedichte, Strassburg, 1879 (with Fleischer's critical remarks in "Zeitschrift der D. M. G.," vol. 34, pp. 389–402); compare also F. Néve, Le poëte Sadi, Louvain, 1881, and Ethé, Die mystische, didaktische und lyrische Poesie etc. der Perser, Hamburg, 1888, pp. 31–37, and Ethé, India Office Cat., Nos. 117–185, and Encyclopaedia Britannica, Ninth Edn., vol. xxi., p. 142, etc.

The Kulliyât has been printed and lithographed in Calcutta, 1791–1795, by J. H. Harrington, in two volumes; in Bombay, A.H. 1226, 1267, 1280, etc.; Dehlî, A.H. 1269; Cawnpur, A.H. 1280; Lucknow, A.H. 1287; Tabrîz, A.H. 1257 and 1264; Tehran, A.H. 1263 and 1268, etc.

Contents of the Kulliyât:—

A. Centre column.

fol. 4b. Preface of 'Alî b. Aḥmad b. Abû Naṣr (in some copies Abû Bakr) b. Bîsutûn, who collected and arranged the ġazals of Sa'dî alphabetically in A.H. 726 = A.D. 1325, and subsequently improved the same in A.H. 734 = A.D. 1333, with an alphabetical index. See Rieu, p. 596.

The preface has been translated into English by J. H. Harrington in the Calcutta Edn., pp. 24–26.

The preface در تقریر دیباچه begins:—

شکر و سپاس معبودیرا جلت قدرته که آفرینندهٔ مخلوقات عالمیست

I.

fol. 8[b]. First Risâlah.
Beginning—

سپاس بيغايت و ستايش بي نهايت آفريدگاريرا جل جلاله و
عم نواله كه از كمال موجودات در درياي وجود

II.

fol. 18[a]. Second Risâlah (رساله ثاني در مجلس پنجگانه) the five majlis or homilies.
Beginning—

الحمد لله الذي خلق الوجود من عدم
فبدت علي صفحاته انوار اسرار القدم

Ethé, Bodl. Lib. Cat., No. 681, ii., appears to have read the above verse as prose, and his "قبلة," instead of "فَبَدَتْ" in our MS., spoils both the meaning and metre. The above Qaṣîdah of ten lines contains Arabic and Persian verses alternately; on fol. 23[b] begins the second majlis (المجلس الثاني).

قال الله تعالي يا ايها الذين آمنوا اتقو الله اي كساني كه
بوحدانيت حق جل و علا اقرار داريد

On fol. 31[a] is the third majlis (المجلس الثالث), beginning—

قال رسول الله صلي الله عليه و آله و سلم من اصبح و
همومهم و احد كفاه الله تعالي هموم الدنيا و الاخرة . . . مهتر
عالم و سيد بني آدم چنين ميفرمايد كه هركس كه بامداد سر
از جامه خواب بردارد

On fol. 35[b] begins the fourth majlis (المجلس الرابع)—

بسم الله الرحمن الرحيم بنام خدايست بخشاينده مهربان كه تا
او نخواهد صبا پردهٔ گل نشگفاند

On fol. 43[b] is the fifth and the last majlis (المجلس الخامس) beginning—

ملکا مارا از همه معاصي نکاه دار توفيق طاعات و عبادات ارزاني کن

The fifth majlis has been translated into English by J. Ross, Bombay Transactions, vol. i., pp. 146–158.

III.

fol. 58[b] (رساله در سوال صاحب ديوان). It is styled here again as the first Risâlah (رسالهٔ اول . . .). This Risâlah contains the five questions of Khwâjah Shams-ud-Dîn Muḥammad Juwaynî Ṣâḥib Dîwân (*d.* A.H. 683 = A.D. 1284) to Sa'dî, with the answers of the latter.

Beginning—

صاحب صاحب قران خواجهٔ زمين و زمان نيکو سيرت و صورت شمس الدنياء و الدين

It has been translated into English by Harrington, Introduction, pp. 14–17, and into German by Graf, Lustgarten, ii., pp. 136–142.

IV.

fol. 62[a]. (رساله در سوال مولانا سعدالدين در عقل و عشق) which is styled here (رساله دوم . . . .).

Beginning—

سالك راه خدا پادشه ملك سخن
اي ز الفاظ تو افاق پر از در يتيم

This Risâlah is in answer to a question of Maulânâ Sa'd-ud-Dîn.

V.

fol. 67[a]. This is styled as (رساله سيوم در نصيحت ملوك).

Beginning—

بسم الله الرحمن الرحيم الحمد لله كافي حسب الخلايق وحده و الحمد علي نعمه و استراحته

The text has been edited by Latouche, Zenker ii., 1848, and by Barle, Vienna, 1856.

VI.

fol. 78ᵇ. Three short tracts as follow :—

1. رساله اول رساله سلطان آباقا.

Beginning—

شيخ سعدي رحمة الله عليه فرموده اند كه در وقت مراجعت
از زيارت كعبه چون بدار الملك تبريز رسيدم

This tract contains a short description of the poet's interview with Sulṭân Abâqâ, through Khwâjah Shams-ud-Dîn, and his advice to the Sulṭân in the following Qiṭ'ah, fol. 80ᵇ :—

شهي كه حفظ رعيت نكاه ميدارد
حلال باد خراجش كه مزد چو پانيست
وگرنه راعي خلقست زهر و مارش باد
كه هر چه ميخورد او جريت مسلماني است

It is said that the Sulṭân was so much affected by the above Qiṭ'ah that he could not help shedding tears.

It has been translated by Harrington, Introduction, pp. 17–19, and by Graf, Lustgarten, vol. ii., pp. 142–146.

2. fol. 81ᵃ. دوم حكايت انكيانو.

Beginning—

معلوم شد كه خسرو عادل دام دولته قابل تربيت است

This tract contains much advice given by Sa'dî to Ankiyânû, the Mugal governor of Fârs, A.H. 667–670 = A.D. 1268–1272.

3. fol. 86ᵃ. سيوم حكايت ملك شمس الدين تازي گوي

Beginning—

در زمان حكومت ملك عادل مرحوم شمس الدين تازي گوي
اسفهالاران شيراز

This tract contains an anecdote relating to Sa'dî's remonstrances made to Malik Shams-ud-Dîn, the revenue collector of Fârs in A.H. 676 = A.D. 1277.

Translated into English by Harrington, Introduction, pp. 19–21, and into German by Graf Lustgarten, vol. ii., pp. 146–148.

VII.

fol. 88[b]. گلستان. The Gulistân.

Beginning—

منت خدایرا عز و جل که طاعتش موجب قربتست الخ

The Gulistân was composed in A.H. 656 = A.D. 1257.

The numerous editions of the Gulistân may be enumerated. Calcutta, 1806 (Persian and English by Fr. Gladwin, 2 vols., reprinted. London, 1809), 1828 and 1851 (by A. Sprenger), also 1861 (school edition); Bombay, A.H. 1249 and 1844; Lucknow, A.H. 1264, 1284 (some with Urdu translation), 1297 (with marginal notes) and 1882; Lahore, 1870; Dehli, 1870; Cawnpore, 1887; Tabriz, 1821; Bulaq, A.H. 1249 and 1281; Cairo, A.H. 1261; Constantinople, 1876; European editions by E. B. Eastwick (with vocabulary), Hertford, 1850; by Johnson (also with vocabulary), Hertford, 1863; and by J. T. Platts, London, 1874. Translations:—into French, by A. du Ryer, 1634; by d'Alégre, 1704; by Gaudin, 1789; by Semelet (le Parterre de Fleurs), Paris, 1828; (lithographed), and by C. Defrimery, Paris, 1858; into Latin, by Gentius (Rosarium Politicum, etc.), 1651; second edition, 1655; into German, by Adam Olearius (Persianischer Rosenthal), Schlesswig, 1654; new edition in 1660, etc.; by B. Dorn (Drie Lustgänge aus Sa'dî's Rosenhain), Hamburg, 1827; by Ph. Wolff, Stuttgart, 1841; and by K. H. Graf, Leipzig, 1846; into English by Fr. Gladwin, Calcutta, 1806, and in London, 1833; by Dumoulin, 1807; by James Ross, London, 1823; new edition, 1890; by E. B. Eastwick, Hertford, 1852; new edition, London, 1880; by J. T. Platts, 1873.

VIII.

fol. 257[b]. کتاب صاحبیه or epigrammatic poems in the form of Muqaṭṭi'ât dedicated to Shams-ud-Dîn Ṣâḥib-Dîwân.

Beginning—

طریق و رسم صاحب دولتانست
که بنوازند مردان نکو را

The initial line of this agrees with that of Ethé's, Bodl. Cat., No. 682, art. 18. The prose introduction is wanting here.

IX.

fol. 4[b]. بوستان. The Bûstân. Margin column.

Beginning—

بنام خداوند جان آفرین
حکیم سخن در زبان آفرین

It was composed in A.H. 655.

ز ششصد فزون بود پنجاه و پنج

The text has been printed and lithographed in Calcutta, 1810, 1828 and 1870; Cawnpore, 1832, 1856; Lucknow, 1262, 1263, 1265, 1279 and 1869; Hoogly, A.H. 1264; Lahore, 1863 and 1879; Dehli, 1882; Tabriz, A.H. 1285; best critical edition with Persian commentary by K. H. Graf, Vienna, 1850; another photographed from a MS. by J. T. Platts, annotated and edited by A. Rogers, London, 1891. Translated into German by K. H. Graf, Gena, 1850; by Schlechta-Wehrd, Vienna, 1852 and by Fr. Rückert, Leipzig, 1882; into French by Barbier de Meynard, Paris, 1880; into English by H. Wilberforce Clarke, London, 1879, and by G. S. Davie, M.D., London, 1882. Selections in English, styled "Flowers from the Bustan," Cal. 1877; and in S. Robinson's "Persian poetry for English readers," 1883. The Turkish translation has been printed in Constantinople in two volumes, A.H. 1288 = A.D. 1871.

X.

fol. 91[a]. كتاب قصايد عربي Arabic Qaṣîdas.
Beginning—

حبست بجفني المدامع لا تجري الخ

XI.

fol. 95[b]. كتاب قصايد فارسي. Persian Qaṣîdas in alphabetical order.
Beginning—

شکر و سپاس و منت و عزت خدايرا
پروردگار خلق و خداوند کبريا

Nineteen of these Qaṣîdas have been edited and translated by K. H. Graf in Zeitschrift der D. M. G., ix., pp. 92–135 and xii., pp. 82–116.

XII.

fol. 120[b]. كتاب مراثي, or elegies.

Beginning—

دل شکستهٔ که مرهم نهد دگر بارش
یتیم خسته که از پاي بر کند خارش

Some select elegies have been edited and published by K. H. Graf, in Zeitschrift der D. M. G., vol. xv., pp. 564–576.

XIII.

fol. 124[b]. كتاب ملمعات, or poems with alternate Persian and Arabic verses.

Beginning—

تو خون خلق بریزي و روي برتابي
ندانست چه مکافات این گنه یابي

Compare Ethé's, Bodl. Lib., No. 681, art. 10.

XIV.

fol. 128[b]. كتاب ترجيعات, or refrain poems.

Beginning—

اي سرو بلند قامت دوست
وه وِه که شمايلت چه نیکوست

Corresponding to the initial line of Ethé, India Office Lib. Cat, No. 1117, art. 13, with the alteration of the word شمايلت, where it is جمايلت. Compare also Ethé, Bodl. Lib. Cat., No. 683, art. 14. The usual beginning in other copies, اي زلف توهر خمخانه کمندي, is found here on fol. 131[a] as the beginning of the eleventh poem of the Tarjî'ât.

XV.

fol. 134[b]. كتاب طيبات, or pleasant ġazals, in alphabetical order.

Beginning—

اول دفتر بنام ایزد دانا
صانع پروردگار حي توانا

Fourteen of these ġazals have been edited and translated by K. H. Graf, in Zeitschrift der D. M. G., vol. xiii., pp. 445–467.

XVI.

fol. 203b. كتاب بدايع, or ornate ġazals in alphabetical order.
Beginning—

ايكه انكار كني عالم درويشانرا
تو چه داني كه چه سامان و سر مست ايشانرا

agreeing with Ethé, India Office Lib. Cat., No. 1124, art. 10, and No. 1126, art. 12.

Ten of these ġazals have been edited and translated by K. H. Graf, in Zeitschrift der D. M. G., vol. xv., pp. 541–554.

XVII.

fol. 236b. كتاب خواتيم, or signets, in alphabetical order.
Beginning—

سپاس و حمد بي پايان خدا را
كه صنعش در وجود آورد ما را

Seven of these ġazals have been edited and translated by K. H. Graf, in Zeitschrift der D. M. G., vol. xv., pp. 554–564.

XVIII.

fol. 249b. كتاب غزليات قديم Arranged in alphabetical order.
Beginning—

اي يار ناگزير كه دل در هواي تست
جان نيز اگر قبول كني هم براي تست

This portion begins with the ġazal rhyming in ت and ends with ي

XIX.

fol. 254b. كتاب مقطعات, or fragmentary poems, arranged in alphabetical order.

Beginning—

تو آن نکردي از فعل خير با من و غير
که دست فضل کند دامن اميد رها

XX.

fol. 256b. کتاب خبيثات و مجلس هزل و مضحکات. Obscene poems and mock homilies, with a short prose introduction in Arabic.

1. خبيثات, or obscene poems.

Beginning—

قال سعدي الزمني بعض ابناي الملوك ان اصنف لهم الخ

The first poem begins with the line:—

عارفي چشم و دل بروئي داشت
خاطر اندر کمند موئي داشت

Ethé, Bodl. Cat., No. 681, art. 17, has بروي instead of بروئي, موي instead of موئي, and شکنج instead of کمند.

On fol. 258a is an obscene story in the form of a Maṣnawî, beginning—

آن شنيدي که در بلاد شمال
بود مردي بخيل صاحب مال

See Ethé, Bodl., No. 692.

2. fol. 262b. Called مجلس اول درهزل.

Beginning—

اللعن الشيطان الخ

3. fol. 265b. Styled مجلس الثاني بالهزل.

Beginning—

(حدثنا) شيخ النسناس ابو نواس قال اخبرنا ابو شحنه الکوفي

4. 268b. المضحکات, or comic pieces.

Beginning—

شخصي از فقيهي سوال کرد که مرا آفتابهٔ هست شکسته الخ

XXI.

fol. 269[b]. رباعيات or quatrains in alphabetical order.

Beginning—

هر ساعتم اندرون بجوشد خونرا

آگاهي نيست مردم بيرونرا

XXII.

fol. 277[b]. المثنويات من الصاحبية Short Maṣnawî poems from صاحبية.

Beginning—

همه را ده چو ميدهي مرسوم

نه يکي راضي و دگر محروم

This agrees with the second section of the صاحبية mentioned in Ethé, Bodl., No. 682, art. 18. See also Ethé, India Office Lib. Cat., No. 1120, art. 10.

XXIII.

fol. 280[b]. کتاب فرديات, or detached distichs.

Beginning—

چيزي که برايدت بتوفيق از دست

در حق کسي کن که ورا کاري هست

After eleven distichs the manuscript breaks off with the line—

اين طالع من نيست که نزديك توباشم

ميگويمت از دور پيامي برسانم

This is a beautiful old copy of the Kulliyât, with whole-page miniatures on foll. 1[b], 2[a], and 281[a]; foll. 2[b], 3[a], 3[b] and 4[a], full gilt ground, with sumptuous decorations and colours. The first two folios contain a table of contents written in white.

Foll. 6[a], 16[b], 20[a], 32[a], 35[a], 38[b], 48[b], 56[b], 63[b], 68[a], 77[a], 80[a], 83[a], 87[a], 103[b], 109[b], 119[b], 121[b], 129[b], 137[b], 151[a], 156[a], 163[a], 171[b], 183[b], 187[b], 197[a], 199[b], 205[a], 209[b], 224[a], 228[a], 232[b], 236[a], 241[a], 249[a], 255[b], 267[b], and 280[b] contain smaller size miniatures in the finest Persian style, and beautifully

illuminated headings at the beginning of each book or part, and numerous ornamentations throughout.

Written in a beautiful and clear Nastaʻlîq.

Not dated, apparently 15th century.

No. 92.

The same.

Another copy of the Kulliyât.

After ʻAlî bin Aḥmad's preface follow:—

1. fol. 2ᵇ (margin). First risâlah beginning as in the preceding copy.

2. fol. 4ᵃ. Second risâlah (در مجلس پنجگانه), beginning as usual.

3. fol. 14ᵃ (margin). Begins the third risâlah (رساله صاحب ديوان) as in the preceding copy, but without any distinct heading.

4. fol. 15ᵃ (margin). Without any heading, begins the fourth risâlah known as (عقل و عشق), beginning as in the preceding copy.

5. fol. 16ᵇ. Fifth risâlah (نصيحت الملوك), beginning as in the preceding copy.

6. fol. 21ᵇ. Sixth risâlah, containing the usual three single risâlât, viz., ملك انكيانو, رسالهٔ سلطان اباقا (on the margin), and حكايت ملك شمس الدين مرحوم on fol. 23ᵃ. The beginnings of all these three risâlas agree with those of the preceding copy.

7. fol. 24ᵇ. بوستان.

8. fol. 99ᵇ. گلستان.

9. fol. 153ᵇ. قصايد عربي. It begins here:—

جبيت يحصي المد امع لاتجر

فلما طغن الماء استطال علي ا سكر

10. fol. 160ᵇ. قصايد فارسي, in alphabetical order, beginning as in the preceding copy.

11. fol. 183[b]. كتاب مراثي, or elegies, and ملمعات, that is, poems, with alternate Persian and Arabic verses, are intermixed here. It begins here :—

خليلي الهدي الغي (انجي) و اصلح
وليكن من هداه الله افلح

See Ethé, Bodl. Lib. Cat., No. 686, art. 12, and also Ethé's, India Office Lib. Cat., No. 1117, art. 11. The usual initial line of the مراثي, viz., دل شكسته كه مرهم نهد الخ, is found here on fol. 186[a] (margin), and the usual first line of the ملمعات, viz., تو خون خلق بريزي الخ on fol. 184[b].

12. fol. 191[b]. ترجيعات.

Beginning—

اي زلف تو هر خمي كمندي
چشمت بكرشمه چشم بندي

See Ethé's, Bodl. Lib. Cat., No. 681, art. 11.

13. fol. 197[b]. كتاب طيبات. Alphabetically arranged as in the preceding copy.

14. fol. 277[b]. بدايع.

Beginning—

الحمد لله رب العالمين علي

Compare Ethé's, Bodl. Lib. Cat., No. 681, art. 13.

15. fol. 308[b]. كتاب خواتيم. Beginning as in the preceding copy.

16. fol. 321[a]. غزليات قديم. Beginning as in the preceding copy.

17. fol. 326[b]. صاحبيه.

Beginning—

الحمد لله نعمه و ايد المزيد من كرمه

The initial line of the first poem is—

نگين ختم رسالت محمد عربي
شفيع روز قيامت محمد عربي

Exactly agreeing with Ethé's, India Office Lib. Cat., No. 1118, art. 14.

18. fol. 344[b]. رباعيات. Beginning as in the preceding copy.

19. fol. 352b. فردیات, alphabetically arranged.
Beginning—

و رب علام صایب بطنه خلا الخ

See also Ethé, Bodl. Lib. Cat., No. 687, art. 24.

20. fol. 356a. هزلیات.

The prose introduction and the initial line of the first Maṣnawî agree with those of the preceding copy.

21. fol. 362b. مقطعات.
Beginning—

گویند سعدیا بچه بطال ماندهٔ
سختي مبر که وجه کفافت معین است

Compare Ethé, Bodl. Lib. Cat., No. 686, art. 19.

22. fol. 365b. کریما or پند نامه.
Beginning—

کریما ببخشاي بر حال ما
که هستم اسیر کمند هوا

This Maṣnawî poem, regarding the authorship of which there is much dispute, is very seldom found in copies of the Kulliyât. It is, however, included in the Calcutta edition of the Kulliyât. The work is ascribed to Sa'dî in Târîkh-i-Muḥammadî, written A.H. 842 (see Rieu, p. 865), but it is not included in Bîsutûn's edition.

The text has been edited in Gladwin's Persian Moonshee (with English translation), 1801; revised edition, by W. C. Smyth, 1840; see also Rousseau, Flowers of Persian Literature, London, 1801, and the Persian Reader, vol. i., Calcutta, 1835, pp. 78–97; Persian and Hindustani, *ib.*, 1829; Persian with Latin translation, by Geitlin, Helsingfors, 1835; Calcutta, A.H. 1242 and 1270 (with Rekhta translation); in the "Persian Primer," 1887; Agra, 1887; Cawnpore, 1888, etc. An older English translation, Calcutta, 1788. French translation by Garcin de Tassy, in his "Exposition de la foi musulmane," Paris, 1822, and in the same author's "Allégories, récits poétiques et chants populaires," 2nd edn., Paris, 1876, pp. 197–200. A metrical German translation of select passages is found in the notes to K. H. Graf, Rosengarten, Leipzig, 1846, pp. 239, 244, 253, 260, 281, 293 and 279–98 (Ethé, India Office Lib. Cat., No. 1127).

23. fol. 369b. مضحکات.
Beginning here—

اللعین الشیطان الخ

Compare Ethé's Bodl. Lib. Cat., No. 681, art. 18, and Ethé's India Office Lib. Cat., No. 1118, art. 16.

This beautiful MS. contains on foll. 47[b], 49[b], 55[a], 57[b], 80[b], 83[b], 89[b], 91[a], 93[a], 104[a], 106[a], 109[a], 112[b], 115[a], 130[a], 138[a], 141[a], 146[a], 177[b], 180[b], 187[a], 193[b], 203[a], 204[b], 212[b], 221[b], 240[b], 248[a], 253[a], 264[b], 269[a], 288[a], and 307[a], small miniatures, in fine Cashmere style, within gold borders, illuminated and embellished by arabesque colours throughout, with decorated headings at the beginning of each part.

Written in a clear Nasta'lîq, in original Cashmere binding.

Not dated, apparently 17th century.

No. 93.

foll. 92; lines 11; size $6\frac{1}{4} \times 3\frac{1}{2}$; 4×2.

شش رسالهٔ سعدي

SHASH RISÂLA-I-SA'DÎ.

The six risâlas of Sa'dî, with the usual Bîsutûn's preface at the beginning.

Contents:—

1. fol. 6[a]. First risâlah (در تقرير ديباچه). Beginning as usual.

2. fol. 15[a]. Second risâlah (در مجلس پنجگانه), in five majlis; fol. 22[a], the second majlis; fol. 27[b], third majlis; fol. 31[b], fourth majlis; and fol. 39[a], the fifth majlis.

3. Third risâlah (در سوال صاحب ديوان). Beginning as in the preceding copy.

4. fol. 57[b]. Fourth risalâh (در عقل و عشق). Beginning as in the preceding copy.

5. fol. 62[b]. Fifth risâlah (در نصيحت الملوك). Beginning as in the preceding copy.

6. fol. 83[b]. Sixth risâlâh, subdivided into the usual three ḥikâyât, viz., (a) (سلطان آباقا); (b) fol. 86[a] (حكايت انكيانو), and (c) fol. 90[b] (حكايت شمس الدين), wrongly styled here as "رسالهٔ دوم"

instead of "میوم." The beginnings of all the above three ḥikâyât exactly agree with those of the preceding copy.

This is one of the most valuable copies in the library, containing the autographs of Shâh-Jahân—

"الحمد لله الذي انزل علي عبده الكتاب حرره شهاب الدين محمد صاحب قران ثاني شاه جهان بخط باقر پسر ملا مير عليست"

and 'Abd-ur Raḥîm, dated A.H. 1019. This is most probably 'Abd-ur Raḥîm Khân Khânân, son of Bîrâm Khân, the first prime minister of Akbar.

The above autograph suggests that the MS. was transcribed by Bâqar, son of Mîr 'Alî, but the name of the scribe at the end has been tampered with by some mischievous hand and changed to مير علي.

The date has been also changed into A.H. 944.

Written in a beautiful minute and clear Nasta'lîq, within gold and coloured borders, with a small decorated heading at the beginning.

No. 94.

foll. 41; lines 19; size $7\frac{3}{4} \times 4\frac{1}{2}$; 6×3.

رسالهٔ هفتگانه

RISÂLA-I-HAFTGÂNAH.

Seven risâlas by Sa'dî, wrongly styled on fol. 2[b] as شرح رسالهٔ هفتگانه.

Contents:—

fol. 1[b]. Bîsutûn's preface.

1. fol 2[b]. رسالهٔ اول در تقرير ديباچه.

2. fol. 6[b]. رسالهٔ (دوم) در مجلس پنجگانه — المجلس الاول; on fol. 9[a], المجلس الثاني; fol. 13[a], مجلس الثالث; fol. 15[a], المجلس الرابع; fol. 18[a], المجلس الخامس.

3. fol. 23ᵇ. (رسالهٔ) سوم در سوال صاحب دیوان.
4. fol. 25ᵇ. رسالهٔ چهارم در عقل و عشق.
5. fol. 27ᵇ. رسالهٔ پنجم در نصیحت الملوك.
6. fol. 35ᵇ. رسالهٔ ششم مشتمل برسه حکایت
اول سلطان آباقا خان
fol. 36ᵇ. حکایت دوم تربیت انکیانو
fol. 39ᵇ. حکایت سیوم ملك شمس الدین تازي
7. fol. 40ᵇ. رسالهٔ هفتم در مجلس هزل

Written in an ordinary Nasta'lîq, within gold borders.
Not dated, apparently 17th century.

No. 95.

foll. 158; lines 14; size $8\frac{1}{2} \times 5\frac{3}{4}$; $5\frac{3}{4} \times 3$.

بوستان

BÛSTÂN.

A very modern copy of the Bûstân, with occasional notes on the margin. The headings are in red.
Written in clear Nasta'lîq.
Not dated, apparently 18th century.

No. 96.

foll. 218; lines, centre col. 9; marginal col. 18; size, 10 × $6\frac{1}{4}$; 7 × 4.

گلستان و بوستان

THE GULISTÂN AND THE BÛSTÂN.

The Gulistân written in the centre of the page, and the Bûstân written on the margin. The Gulistân ends on fol. 207[b].

Written in fine and clear Nasta'lîq, within gold and coloured borders, with two whole-page miniatures at the beginning, and ten small miniatures on foll. 46[b], 47[a], 75[b], 76[a], 122[b], 123[a], 152[b], 153[a], 170[b] and 180[a], and a double-page faded 'unwân.

Not dated, apparently 16th century.

Scribe, Hîdâyat Shîrâzî هدايت شيرازي

No. 97.

foll. 119; lines 15; size $7\frac{1}{4}$ × $4\frac{1}{2}$; $5\frac{1}{4}$ × $2\frac{1}{2}$.

بوستان

THE BÛSTÂN.

An incomplete copy of the Bûstân. The margin contains many notes explaining the meanings and derivations of words written in an ordinary hand. Spaces for headings are left blank. The MS. breaks off with the story beginning with the line—

بشهري در از شام غوغا فتاد
گرفتند پيري مبارك نهاد

Written in fine Nasta'lîq.
Apparently 16th century.

No. 98.

foll. 21; lines 12; size 11 × 7¼; 7¾ × 4½.

SELECTIONS FROM THE BÛSTÂN.

Beginning with the usual initial line. Similar extracts were made by Shâh Qâsim-i-Anwâr (*d.* A.H. 837 = A.D. 1433, 1434). Compare Sprenger, p. 532; Ethé, Bodl., No. 743; Rieu, p. 635. See also Ethé's India Office Lib. Cat., Nos. 1148–49.

Written in beautiful and bold Nasta'lîq, within gold and coloured borders, by Fakhr-ud-Dîn 'Alî b. Hâjî Muhammad al Bukhârî, at Gujrât.

Not dated, apparently 16th century.

No. 99.

foll. 18; lines 13; size 9½ × 6; 5¾ × 3¼.

Another selection from the Bûstân; begins with the usual initial line. A splendid copy, with a double-page 'unwân at the beginning and beautiful illumination at the end, with ornamented headings at the beginning of each story.

Written in exquisitely minute Nasta'lîq, within gold and coloured borders. Probably by Mîr 'Imâd, the famous caligrapher, who died in A.H. 1024.

No. 100.

foll. 94; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

شرح بوستان

SHARḤ-I-BÛSTÂN.

A commentary on the difficult verses of the Bûstân.

Begins—

ربنا لا تواخذنا ان نسينا او اخطانا و صل علي نبيك الخ ميگويد بعجز و ناداني در فهم الفاظ و درك معاني عبدالواسع هانسوي كه اگرچه الخ ·

By ʻAbdul Wâsiʻ Hânsawî, عبد الواسع هانسوي, the author of the Ġarâ'ib-ul-Luġât, a glossary of Hindî words with Persian explanations, which was improved and re-edited by Sirâj-ud-Dîn ʻAlî Ârzû, and of a Persian Grammar, printed 1851 in Cawnpûr. See Rieu, p. 1096ᵇ.

For other copies see Sprenger, Oude Cat., p. 552; Ethé's India Office Lib. Cat., No. 1150; and Cambridge University Lib. Cat., p. 334.

On fol. 2ᵃ, l. 11, begins the commentary on the Introduction. بنام جهاندار جان آفرين; on fol. 2ᵇ the commentator says that in an old and correct copy of the Bûstân, dated A.H. 700, the initial line runs thus:—

بنام خدائي كه جان آفريد
بحكمت سخن بر زبان آفريد

Chapter I., on fol. 12ᵇ; II., on fol. 36ᵇ; III., on fol. 48ᵃ; IV., on fol. 59ᵃ; V., on fol. 71ᵃ; VI., on fol. 77ᵃ; VII., on fol. 80ᵇ. After this, contents run without any marked separation of the chapters.

The colophon runs thus:—

تمام شد كتاب شرح بوستان . . . بتاريخ پنجم شهر جمادي الثاني در هنگامه افغان ابدالي

A red note on the right margin, کاتبه مولوي شيخ پيرمحمد
Written in a careless Nasta'lîq hand.
Apparently 12th century A.H.

No. 101.

foll. 123; line 15; size 7 × $4\frac{3}{4}$; 5 × $2\frac{1}{2}$.

The same.

Another copy of 'Abdul Wâsi''s commentary on the Bûstân, beginning as in the preceding copy.

The MS. is much damaged and wormed throughout.

Scribe, Muḥammad Ṣâdiq. محمد صادق

Dated, Shâhjahânâbâd, the 21st Dîqa'd, A.H. 1203.

A note at the end says that the copy was made by the order of Mahârâjah Jît Singh Bahâdur.

Written in a clear Nasta'lîq.

No. 102.

foll. 100; lines 14; size 11 × 7; $6\frac{1}{4}$ × $3\frac{3}{4}$.

گلستان

GULISTÂN.

This valuable and the oldest of all the copies of the Gulistân in this library, written in a very beautiful minute Nasta'lîq, on various coloured and gold-sprinkled papers, is due to the penmanship of a good caligraphist of Shîrâz, who calls himself Muḥammad al-Qiwâm al-Shîrâzî محمد القوام الشيرازي

Dated, Rabî' II., A.H. 990.

Rieu, p. 602, No. 2951, mentions a copy of the Gulistân and Bûstân, bound together, written by the same caligrapher.

Our copy is written within gold lines, with two illuminated whole-page ‘unwâns at the beginning.

No. 103.

foll. 125; lines 12; size 8 × 4¾; 5¾ × 3.

The same.

This fine copy is in the handwriting of the famous caligrapher, Hidâyat Ullah Zarrîn Raqam, هدايت الله زرين رقم, of Shîrâz. It contains a copy of a colophon found also in Rieu, p. 605.

The colophon runs thus:—

تم الكتاب بحمدالله عز و جل و هي النسخه الاوله بخط المصنف عفاالله تعالي عنه يوم السبت في العشر الاخير من محرم سنه اثنين و ستين و ستماية يوم فتح شيراز انتقال الملك من ال سلغر الي غيرهم

Our copy is dated A.H. 1115.

Written in a beautiful clear Nasta‘lîq.

No. 104.

foll. 68; lines 15; size 9¼ × 5¾; 6¼ × 3½.

The same.

Another fine copy of the Gulistân, written in a beautiful minute Nasta‘lîq, with fairly decorated margins and ‘unwân at the beginning, with gold-ruled and coloured borders. The last two folios are written in the same hand in fine Nîm Shikastah.

It is dated A.H. 1141.

Copyist رام نراين پندت

No. 105.

foll. 78; lines 16–18; size $12\frac{1}{2} \times 8\frac{1}{2}$; $8\frac{3}{4} \times 5\frac{1}{4}$.

The same.

Another copy of the Gulistân, showing the specimen of a beautiful firm Shikastah hand. Written diagonally almost throughout within black-painted margins. Notwithstanding the thickness of the paper the margins are wormed throughout, but the body is quite safe. One side of all the folios has been left blank throughout.

Dated the 16th Dil-Hajj, A.H. 1208.

Copyist حيات علي

No. 106.

foll. 172; lines 11; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

The same.

Another copy of the Gulistân.

Written in an ordinary clear Nasta'lîq, with scanty notes at the beginning. The damages throughout are pasted over with paper, and care has been taken to preserve the MS.

It is dated the 25th Muharram of the 8th year of Muhammad Shâh's reign.

Copyist محمد علي ابن زرين رقم

No. 107.

foll. 278; lines 19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

AN ARABIC COMMENTARY ON THE GULISTÂN.

By Surûrî. سروري
Beginning—

الحمد لله الذي جعلني من علماء البيان و المعاني

An autograph copy of Surûrî's valuable commentary on the Gulistân of Sa'dî.

Muṣliḥ-ud-Dîn Muṣṭafâ b. Sha'bân, مصلح الدين مصطفي بن شعبان, poetically known as Surûrî, flourished during the reign of Sulṭân Sulaymân, and was appointed as a tutor to his son, Prince Muṣṭafâ, who was put to death by his father in A.H. 960 = A.D. 1552. Besides this commentary, he has left commentaries on the Maṣnawî, the Bûstân, the Dîwân of Ḥâfiẓ, and the Shabastân-i-Khiyâl. Surûrî died in A.H. 969 = A.D. 1561, at the age of seventy-two. See Ḥâj. Kh., vol. v., p. 230. See also Rieu, p. 606[a].

In the preface the commentator says that he wrote this commentary for the use of his pupil, the above-named prince, and completed it, as he says in the conclusion, in Âmâsiyah at the end of Rabi' II., A.H. 957 = A.D. 1550. fol. 28[a], Chapter I.; II., on fol. 97[b]; III., on fol. 140[b]; IV., on fol. 171[b]; V., on fol. 178[a]; VI., on fol. 208[a]; VII., on fol. 215[b]; VIII., on fol. 247[b].

See Sprenger, Oude Catalogue, p. 549; G. Flügel, p. 539; Ethé's Bodl. Lib. Cat., No. 721; the St. Petersburg Cat., p. 343; and Rieu, p. 606[a].

Notes and corrections on the margins in Surûrî's hand are not unfrequent.

The text explained is lined with red ink. The commentator concludes the copy with the following statement:—

ثم شرح گلستان في آخر ربيع الاخر سنه سبع و خمسين و
تسعماية في البلده اماسيه حميت عن البلية و تم كتابته في
اواخر ذي القعدة سنه احدي و ستين و تسعماية كتبه الشارح
الفقير سروري الخ

Written in a learned Naskhî hand, within red borders, with a small decorated 'unwân, in A.H. 961, *i.e.*, just eight years before his death.

No. 108.

foll. 169; lines 21; size $10\frac{1}{4} \times 6$; $7\frac{1}{4} \times 3\frac{1}{2}$.

نورستان

NÛRASTÂN.

Another autograph copy of a commentary on Sa'dî's Gulistân.
Begins—

سپاس بیقیاس مر داوریرا که خلاصهٔ طینت انسانرا مشغوف حکمت عملي و علم اخلاق داشته و خلعت خلقت ایمان بر بالاي عرفان رسا ساخته

In the preface the commentator, who calls himself Muḥammad Wâṣil Kûrdî Sâlârî محمد واصل کوردي سالاري, says that he composed this work during the reign of Bahâdur Shâh (*d.* A.H. 1124 = A.D. 1712), the second son of the Emperor 'Alamgîr I., and dedicated the preface to the said prince. On foll. 3ᵃ–3ᵇ, the commentator gives a short account of Sa'dî's life, after which he begins the commentary by introducing the text by the word قوله :—

منت مر خدا را . . المنت بکسر میم و تشدید نون عدالمنعم النعم علي المنعم یعني شمار کردن منعم نعمتهاي خود را بر نعمت داده شده الخ

Chapter I., on fol. 24ᵇ; II., on fol. 53ᵃ; III., on fol. 77ᵇ; IV., on fol. 100ᵃ; V., on fol. 105ᵃ; VI., on fol. 125ᵃ; VII., on fol. 130ᵃ; VIII., on fol. 134ᵃ.

The following subscription and the date of the MS. prove that it is an autograph copy.

چون کتاب گلستان که معدن وعظ و نصایح . . . بود بناء علیه بنده گناهگار . . . محمد واصل کوردي سالاري در تحریر شرح گلستان . . . بتاریخ چهاردهم شهر ذي حجه الحرام ۱۱۰۵ سنه یکهزار یکصد و پنج هجریه مقدمه مطابق سنه سي و هفت جلوس عدالت مانوس اورنگ شاه عالمگیر بهادر غازي . . . . در بلده متبرکه شاه جهان آباد بدست یاري قلم شکسته رقم این ذره مقدار صورت اتمام و اختتام یافت

Written in a learned Nasta'lîq hand, within coloured borders.

No. 109.

foll. 111; lines 17; size $8\frac{1}{4} \times 6$; $6 \times 3\frac{3}{4}$.

ANOTHER COMMENTARY ON THE GULISTÂN.

Begins—

منت بي‌منتها باغباني را سزد که غنچه دل تنگ آدم در صحن گلستان علم الانسان مالم یعلم شگفانیده نسیم عنبر شمیم لطف عمیم اوست

In the preface the commentator, who calls himself Khwâjah Faqîr Ullah, of Itâwah, says that, among others, he was one of the pupils of a certain Shaykh Muḥammad 'Aẓîm Qurayshî. One day his fellow-students asked their venerable teacher to write a commentary on the Gulistân, which was their text, saying that 'Abdur Rasûl's commentary on the same, which was then current in the country, was not satisfactory. So he was entrusted with the work, and completed it within less than two months in A.H. 1155 = A.D. 1742, in the 25th year of Muḥammad Shâh's reign.

On fol. 2ᵇ the commentator enumerates a number of Arabic and Persian lexicons on which he has based the work, such as :—

موید الفضلا	شرفنامه
فرهنگ جهانگیري	صراح
زبدة الفوايد	and
لطايف اللغات	تاج الطالبين
كنز اللغات	

On f. 3ᵃ begins the commentary:—

منت مر خدايرا . . . . منت بالكسر و تشديد نون سپاس كردن بر نعمت رسان بمقابله شكر تضرع و لفظ مر كه ميان دو كلمه واقع شده براي زينت كلام است

On f. 20ᵇ, chap. I.; II., on f. 47ᵇ; III., on f. 67ᵇ; IV., on f. 78ᵃ; V., on f. 81ᵃ; VI., on f. 94ᵇ; VII., on f. 98ᵇ, and VIII., on f. 107ᵃ.

The text is represented by the letter م (for متن), and the commentary by ش (for شرح) in red.

Written in a modern clear Nasta'lîq, dated the 21st Ḏil-Ḥajj, A.H. 1260.

Copyist: قاسم عليخان غازيپوري

No. 110.

foll. 295; lines 21; size $12\frac{1}{4} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

بهار باران

BAHÂR-I-BÂRÂN.

A very useful and exhaustive commentary on the Gulistân, by Muḥammad Ġiyâṣ-ud-Dîn, of Râmpûr, محمد غياث الدين بن جلال الدين بن شرف الدين رامپوري

Beginning :—

گلچینی گلستان حمد سبحان لله یارای بنان بیان انسان سراپا نسیان و ثمر افشانی بستان الخ

In the preface the commentator, after highly praising the Nawâb of Tonk, Muḥammad Wazîr Khân, better known as Wazîr-ud-Daulah (*d.* A.H. 1281 = A.D. 1864), the son of the Pindârî chief Nawâb Amîr Khân, states that, after composing his well-known Persian lexicon, the Ġiyâṣ-ul-Luġât, which he completed in A.H. 1242 = A.D. 1826 (see Rieu, p. 504), and after writing his commentaries on the Sikandar Nâmah and on the Qaṣîdas of Badr-i-Shâsh, some of his friends, and particularly his son, Muḥammad Qamar-ud-Dîn, prevailed upon him to write an exhaustive but easy commentary on Sa'dî's Gulistân. So, having obtained a very old and correct copy of the Gulistân from a certain Maulawî Muḥammad Makhdûm at Lucknow, which was dated A.H. 753 and written in Kirmân, he wrote the present commentary, after carefully studying the following commentaries on the text :—

شکرستان شرح ملا محمد سعید
خیابان شرح سراج الدین علیخان
شرح میر نورالله احراری
بهار عمر شرح مولوی عبد الحی عادل
شرح عطاء الله لاهوری
شرح عبد الرسول
بهارستان شرح عبد الغنی
شرح ولی محمد مرشد ابادی

and

شرح سروری کاشانی

The commentator further states that, as his chief make it easier than all other existing commentaries, he in explaining those phrases and verses which look easy been noticed and explained by other commentators. In the it is stated that the work was completed in A.H. 1259 = and that Munshî Chhedâ Lâl composed the following versifi gram for the date of its completion :—

بنام ایزد عجب شرح گلستان

Other chronograms are :—

مستجمع الدرايت

تحقيقات مفصل

رياض القوانين

and

صحت مقم گلستان

The metre of all the Arabic verses and most of the Persian verses is scanned. The commentator has taken great care in giving throughout the philology of words and in parsing words and analysing sentences in many places. In most places possible objections are raised, and then explained in the form of question and answer.

The text is introduced by the word قوله.

The commentary itself begins thus on fol. 3[b] :—

منت مر خدايرا . . . . قربت است — منت دو معني دارد اول انكه احسان خود كسي را ياد دادن بجهت اثبات بزرگي خود دوم احسان كسي را اقرار نمودن

Chapter I. begins on fol. 35[b].
Chapter II., fol. 95[a].
Chapter III., fol. 144[b].
Chapter IV., fol. 156[a].
Chapter V., fol. 178[b].
Chapter VI., fol. 221[a].
Chapter VII., fol. 229[a].
Chapter VIII., fol. 262[a].
Written in an ordinary clear Nasta'lîq, within coloured borders.
Not dated, apparently 18th century.

No. III.

foll. 18; lines 15; size 9 × $5\frac{3}{4}$; $6\frac{3}{4}$ × $3\frac{3}{4}$.

فرهنگ گلستان

FARHANG-I-GULISTÂN.

A short glossary on Sa'di's Gulistân by one Ḥamîd bin 'Abd Ullah al-Mûsawî حميد بن عبد الله الموسوي.

Dr. Ethé, India Office Lib. Cat., No. 1182, reads the author as Junayd bin 'Abd Ullah.

Begins—

الحمد لله علي نعمايه و الصلوة علي نبيه و السلام علي اصحابه

Besides giving the meanings of numerous single words which are alphabetically arranged, the author paraphrases the Arabic and Persian verses, quotations from the Qurân, the traditions of the prophet, and the sayings of the great men used by Sa'dî in the Gulistân.

It is divided into three Qisms:—

قسم اول در اشعار عربي و بعضي فارسي begins on fol. 1[b].

قسم دوم در بيان معاني و بعضي مركبات الفاظ كلام رباني و احاديث نبوي و اقوال الاكابر begins on fol. 7[a].

قسم سيوم در لغات مفردات به ترتيب حروف تهجي begins on fol. 8[b] with the word امستسقا, and ends with يافتن.

Written in an ordinary Nasta'lîq.

Not dated, apparently 18th century.

No. 112.

foll. 14; lines 9; size 8 × 4¾; 6 × 3.

کریما

KARÎMÂ.

Another very beautiful copy of the Karîmâ, written by the famous caligrapher Âġâ Mirzâ (for Life, see No. 72 above).

Written in beautiful bold Nasta'lîq, within gold lines and borders.

Dated A.H. 1233.

No. 113.

foll. 25; lines 8; size 8 × 4¾; 6 × 3½.

The same.

Another copy of the Karîmâ, with richly illuminated two whole page 'unwâns at the beginning, and fairly decorated with gold floral squares throughout.

Written in an ordinary bold Nasta'lîq during the time of Wâjid 'Alî Shâh (the late King of Oudh).

Dated A.H. 1263.

No. 114.

foll. 12; lines 8; size $9\frac{3}{4} \times 6\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

هفت‌بند كاشي

HAFTBAND-I-KÂSHÎ.

The seven stanzas of Kâshî.

Beginning of the first stanza :—

السلام اي سايه ات خورشيد رب العالمين
آسمان عز و تمكين آفتاب داد و دين
مفتي هر چار دفتر خواجهٔ هر هشت خلد
داور هر شش جهت اعظم امير المومنين

The poem ends with the following line :—

زايران حضرتت را بر در خلد برين
ميرسد اواز طبتم فادخلوها خالدين

Maulânâ Kamâl-ud-Dîn Hasan [or according to some Muhsin], Kâshî مولانا كمال الدين حسن كاشي, was born and brought up in Âmul, but his ancestors belonged to a noble family in Kâshân, as the poet himself says :—

مسكن كاشي اگر در خطهٔ آمل بود
ليكن از جد و پدر مسكن بكاشان ميرسد

and hence he adopted the poetical title of Kâshî. He flourished during the time of Sultân Muhammad Khudâbandah, surnamed Sultân Uljâitû Khân, who succeeded his brother Gazân Khân to the throne of Persia in A.H. 703 = A.D. 1303, and died in A.H. 716 = A.D. 1316. This Uljâitû Khân is said to have been the first monarch of Persia who proclaimed himself of the Shî'ah sect. He gave a public proof of his faith by causing the names of the twelve Imâms of the Shî'as to be engraved on all the money which he coined. Kâshî enjoys the celebrity of being one of the best panegyrists to 'Alî and the Imâms, and enjoys

the unique distinction among poets in never having addressed a single verse to any king or noble. According to Taqî Kâshî, Oude Cat., p. 18, No. 63, Kâshî died in A.H. 710 = A.D. 1310. Amîn Râzî, the author of the Haft Iqlîm, states that Kâshî also left a dîwân consisting of gazals and qaṣîdas. Taqî Kâshî had seen six thousand verses of this celebrated poet. Dr. Sprenger, p. 457, notices the following three commentaries on this poem:—(1) معدن الرضا. (2) اعجاز اسدي by محمد علي بن محمد صادق حسيني نيشاپوري dedicated to Nawâb Shujâ'-ud-Daulah Muhammad Khân Asad Jang. (3) A commentary written under Ġâzî-ud-Dîn Ḥaydar (*d.* A.H. 1242 = A.D. 1826). For notices on the poet's life, see Sprenger, Oude Cat., p. 457; Daulat Shâh, p. 296, and Riyâḍ-ush-Shu'arâ, fol. 345. The poem has been lithographed with glosses in Sulṭânî Press, Lucknow.

This rare and splendid copy is written in a beautiful, bold Nasta'lîq, on full page gilt ground, within gold floral borders. A fine specimen of caligraphy.

Dated A.H. 1200.

Scribe محمد علي اعجاز رقم

No. 115.

foll. 12; lines 8; size $7\frac{3}{4} \times 4\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

The same.

Another beautiful copy of the Haftband of Kâshî.

Beginning as in the preceding.

Written in a fine Nasta'lîq, within gold and coloured floral designed borders, with a beautifully illuminated 'unwân.

Folios 1, 3, and 12, the last of which is dated A.H. 1263, have been added by a modern hand.

The following note on an extra folio at the beginning, with the crest of Naṣîr-ud-Dîn Ḥaydar, King of Oude (A.H. 1243–1253 = A.D. 1827–1837), shows that the MS. belonged to the Imperial Library in A.H. 1250.

در عهد كرامت مهد حضرت اقدس و اعلي ابو النصر قطب
الدين سليمان جاه نوشيروان زمان سلطان عادل نصير الدين

حيدر بادشاه اوده غازي خلد الله ملكه و سلطنته سنه ۱۲۵۰ در
بيت السلطنت لكهنو پسند حضرت ظل الهي و داخل كتابخانه
بادشاهي كرديد همايون و مبارك باد

No. 116.

foll. 24; lines 8; size $14\frac{3}{4} \times 9\frac{1}{4}$; $7\frac{3}{4} \times 4$.

The same.

Another splendid copy of the same, beginning as usual.

Written in an elegant bold Nasta'lîq, within gold and coloured borders.

This beautiful and neat copy was written for the founder of this Library by one Muḥammad Raḍî ud-Dîn. The scribe, a good caligrapher as well as a learned Oriental scholar, belonged to a respectable family of Dehlî and died about A.D. 1896.

The colophon, dated A.H. 1304, runs thus:—

الحمد لله . . كه اين نسخهٔ هفت بند كاشي بتاريخ هفتم شهر
جمادي الاول در سنه ۱۳۰۴ يكهزار و سه صد و چهار هجرة النبويه
حسب فرمايش ستوده صفات . . . خان بهادر مولوي خدا بخش
خانصاحب ابن مولوي محمد بخش خان مرحوم بيد مسكين محمد
رضي الدين غفر الله . . . . در بلدهٔ باقي پور صورت اختتام
يافت

No. 117.

foll. 66; lines 11; size $7\frac{1}{2} \times 5\frac{3}{4}$; $5 \times 2\frac{3}{4}$.

زاد المسافرين

ZÂD-UL-MUSÂFIRÎN.

The provisions for travellers on the mystic road. A Ṣûfistic Maṣnawî poem in imitation of the Ḥadîqah of Sanâ'î.

By Amîr Ḥusaynî Sâdât.

Beginning:—

اي برتر از ان همه كه گفتند
اناكه پديد يا نهفتند

Amîr Rukn-ud-Dîn (or Kabîr-ud-Dîn) Ḥusayn bin 'Âlim (or Ġânim, as H. Kh., iii., p. 528 reads) bin Abil Ḥasan (or Ḥusayn) al-Ḥusaynî ركن الدين حسين بن عالم بن ابي الحسن الحسيني, generally called فخر السادات and known by the name of امير حسيني سادات, was born in A.H. 671 = A.D. 1272 according to his own statement in the last Faṣl of his نزهة الارواح, where he says that he was then forty years old when he completed that book in A.H. 711 = A.D. 1311. According to Nafaḥât, p. 705, he was originally from Guzîv, a village in the country of Ġûr, but he settled and spent almost his whole life in Herât. He was a great traveller and a renowned Ṣûfî poet. According to a good many authorities he was a disciple of Shaykh Rukn-ud-Dîn Abul Fatḥ (*d.* A.H. 735 = A.D. 1335), the son and disciple of Shaykh Ṣadr-ud-Dîn Muḥammad (*d.* A.H. 684 = A.D. 1286) and grandson of Shaykh Bahâ-ud-Dîn Zakariyyâ, of Multân (*d.* A.H. 666 = A.D. 1267); according to others he was a disciple of Bahâ-ud-Dîn Zakariyyâ himself; while some, including Âdur in his Âtash Kadah, p. 121, call him a disciple of Shihâb-ud-Dîn 'Umar Suhrawardî (*d.* A.H. 632 = A.D. 1234). But if the date of the poet's birth, i.e., A.H. 671, fixed above, can be relied upon, most of the above statements regarding his discipleship are disproved, and we can safely conclude that he was a disciple of the above-mentioned Shaykh Rukn-ud-Dîn Abul Fatḥ, who died in A.H. 735 = A.D. 1335. Ḥusaynî came to Multân, and after staying there for some time went to Herât, where he came in contact with Fakhr-ud-Dîn 'Irâqî (see supra No. 89) and

Auḥad-ud-Dîn Kirmânî (mentioned later on) and spent there his last days.

According to Taqî Auḥadî, fol. 208b, and Daulat Shâh, p. 222, Ḥusaynî died in A.H. 719 = A.D. 1319; Nafaḥat, p. 705; Ḥ. Kh., vol. iii., p. 528, and Majâlis-ul-'Ushshâq, fol. 114a, give A.H. 718 = A.D. 1318; Ḥabîb-us-Siyar, vol. iii., Juz 2, p. 74, gives A.H. 717 = A.D. 1317; while the author of the Ṣuḥuf-i-Ibrâhîm, fol. 225a, places the poet's death in A.H. 716 = A.D. 1316.

But all these statements seem to be wrong, since the concluding line of the present Maṣnawî gives the date of its completion A.H. 729 = A.D. 1328.

در هفصد و بست و نه ز هجرت

گشتست این کتاب تمت

This date is also found in the copy mentioned in Sprenger, Oude Cat., p. 430, and in Ethé, India Office Lib. Cat., No. 1834. But Ethé, India Office Lib. Cat., Nos. 1832 and 1833, gives A.H. 720 = A.D. 1320.

در هفصد و بست بد ز هجرت

Besides the present poem and a dîwân, he has left several Ṣûfî works in prose and verse, such as كنز الرموز (*vide infra*); نزهة الارواح (see Ethé, India Office Lib. Cat., No. 182); روح الارواح ; صراط مستقيم ; طرب المجالس (see Ethé, India Office Lib. Cat., No. 1829); Dr. Rieu, in his Persian Cat., p. 608, calls it طرب المحاسن instead of طرب المجالس ; مي نامه and قلندر نامه (Rieu, p. 774a).

The present poem is divided into eight maqâlas enumerated in Ethé, India Office Lib. Cat., No. 1832; see also Ethé, Bodl. Lib. Cat., No. 1259; Rieu, p. 608; Sprenger, Oude Cat., p. 430; W. Pertsch, p. 10; Cat. Codd. Or. Lugd., Bat. II., p. 116; Cat. des MSS. et Xylogr., pp. 356 and 438; see also Ḥ. Kh., vol. iii., p. 528.

The present MS. is wormed out in many places.

Written in a firm Nasta'lîq.

Not dated, apparently 18th century.

No. 118.

foll. 44; lines 11; size 7½ × 4½; 5½ × 3.

The same.

Another copy of the Zâd-ul-Musâfirîn, beginning as above.

This copy contains less anecdotes than the preceding one, and the verses do not very often agree in their arrangement with the above copy. The last verse, giving the date of its composition, is not found here.

foll. 7^b, 10^a, 17^a, 19^a, 23^b, 25^a, 40^b, and 41^b contain ordinary coloured illustrations.

Written in a modern clear Nasta'lîq, within gold and coloured borders, with a small decorated heading at the beginning.

Not dated, apparently 19th century.

No. 119.

foll. 36; lines 14; size 6 × 3; 4½ × 2¼.

كنز الرموز

KANZ-UR-RUMÛZ.

The Treasure of Secrets.

Another Ṣûfic Maṣnawî by the same Fakhr-us-Sâdât Amîr Ḥusaynî. Beginning—

باز طبعم را هواي ديگر است
بلبل جانرا نواي ديگر است

After praising God and the prophet, the poet devotes several Qaṣîdas to Shihâb-ud-Dîn Suhrawardî, Shaykh Bahâ-ud-Dîn Zakariyyâ, Shaykh Ṣadr-ud-Dîn, and Amîr Kabîr Nûr Ullah. The poet then proceeds to

explain the duties of Islâm from a Ṣûfic point of view under the following headings:—

في بيان الاسلام و التسليم
في بيان كلمه شهادة
في شرح الصلوة
في شرح الزكوة
في شرح الصوم
في شرح الحج
في شرح العلم
في شرح التوحيد
في شرح المعرفة
في بيان النفس
في شرح القلب
في شرح الروح
في بيان العقل
في شرح التصوف
در بيان مقامات
مقام توبه
در مقام وداع گويد
في شرح الزهد
في شرح الصبر
در مقام فقر
مقام شكر
في شرح التوكل
در مقام رضا
در بيان تلوين و تمكين
در بيان غيبت و حضور
در بيان سماع
در بيان فيض و بسط
در بيان فنا و بقا
در بيان جمع و تفرقه
در بيان تجلي و اشتهاد
در بيان تجريد
در بيان وجد وجود
در بيان شكر
در بيان محو و اثبات
در بيان وقت
در بيان احوال
در بيان محبت گويد
در بيان انس گويد
and
در بيان قرب گويد

The MS. ends with an epilogue در ختم كتاب گويد, with the following last line:—

طول و عرضي خواستم اين نامه را
مصلحت (?) شكستم خامه را

The title of the poem occurs on fol. 7[b]:—

هرچه طبعم را خرد پیغام کرد
پیر ما کنز الرموزش نام کرد

For other copies, see Ethé, Bodl. Lib. Cat., No. 1258; Ethé, India Office Lib. Cat., Nos. 1830 and 1831; Sprenger, Oude Cat., p. 431; Krafft, p. 66; W. Pertsch, p. 12; Rieu, p. 845, etc. See also Ḥ. Kh., vol. v., p. 254.

Written in a fine minute Nasta'lîq, within gold and coloured borders, with a double page 'unwân at the beginning.

Not dated, apparently 16th century.

No. 120.

foll. 71; lines 7; size $9\frac{1}{2} \times 6$; 7×4.

The same.

Another copy of the Kanz-ur-Rumûz, beginning as above.

This copy is written in a fine bold Nasta'lîq, between double gold lines, within gold and coloured borders, with a double-page 'unwân in the beginning, and with headings written on gold ground throughout. The contents of the book are annexed at the end in the same hand.

Not dated, probably 17th century.

No. 121.

foll. 39; lines 12; size 9 × 5½; 5¾ × 3¼.

گلشن راز

GULSHAN-I-RÂZ;

OR

The Rose-Garden of Mystery.

The well-known mystic Masnawî, composed in answer to fifteen metaphysical questions propounded by Amîr Husaynî Sâdât (see No. 117 *supra*).

By Shaykh Mahmûd Shabistarî.

Beginning—

بنام آنکه جانرا فکرت آموخت
چراغ دل بنور جان برافروخت

Shaykh Mahmûd Shabistarî or Chabistarî, whose full name was سعد الدين محمود بن عبد الكريم بن يحيي التبريزي الشبستري, was born in Shabistar, a village at eight farsangs from Tabrîz, during or about the reign of Hulâgû Khân (A.H. 654–663 = A.D. 1256–1264). According to the prologue in this copy the poet received some questions in the month of Shawwâl, A.H. 700 = A.D. 1300, from a certain person of Khurâsân, and in answer to them he composed the present poem:—

گذشته هفت ماه از هفتصد سال
ز هجرت ناگهان در ماه شوال

But all other copies, noticed in the catalogues mentioned below and the Mafâtîh-ul-I'jâz, a commentary on the poem mentioned hereafter, correctly give A.H. 717 = A.D. 1317 instead of A.H. 700. It is also stated in this prologue that the poet had composed several works in prose before this, and that this was his first poetical composition which he wrote in the Masnawî style.

Jâmî, in his Nafaḥât, p. 705, says that the propounder of these questions was the celebrated Amîr Ḥusaynî Sâdât (see No. 117 above). Taqî Auḥadî, in his 'Urafât, fol. 657[b], supports Jâmî's statement, and adds that the questions were seventeen in number; but according to our copy of the poem and its commentary, mentioned in the following number, the questions were not more than fifteen.

According to the authors of the Majâlis-ul-'Ushshâq, fol. 115[a]; Haft Iqlîm, fol. 327[a], and Riyâḍ-ush-Shu'arâ, fol. 370[a], the poet died in A.H. 720 = A.D. 1320.

E. H. Whinfield, in his learned introduction to the Gulshan-i-Râz, in which he has made an ingenious attempt to compare Oriental and European mysticism and to explain the pantheism of the Ṣûfis as expounded in this poem, expresses his regret at not finding sufficient materials for the biographical account of the poet, and accepts the above date of the poet's demise. Taqî Auḥadî, fol. 657[b], stands alone in placing the poet's death in A.H. 708 = A.D. 1308.

Besides the Gulshan-i-Râz, Maḥmûd Shabistarî has left three Ṣûfistic prose treatises, viz.:—حق اليقين في معرفت رب العالمين (see Rieu, ii., p. 822[b]; Ethé, Bodl. Lib. Cat., No. 1298, Art. 6; Mélanges Asiat. v., p. 229, and Ḥ. Kh., vol. iii., p. 79); سعادت نامه (see Rieu, p. 871[b], and Ḥ. Kh., iii., p. 598); and رسالهٔ شاهد.

For other copies of the Gulshan-i-Râz and notices on the poet's life, see Rieu, ii., p. 608; Ethé, Bodl. Lib. Cat., No, 1260; Ethé, India Office Lib. Cat., No. 1814; W. Pertsch, Berlin Cat., pp. 827–29 and 872; Sprenger, Oude Cat., p. 477; G. Flügel, iii., pp. 425 and 426. See also Ḥ. Kh., v., p. 233.

The poem has been edited with a German translation by Hammer Purgstall, "Rosenflor des Geheimnisses," Pesth, 1838; published with English translation by E. H. Whinfield, "The Mystic Rose-Garden," London, 1880; lithographed in Bombay, A.H. 1280. Extracts in German translation are found in Tholuck's "Blüthensammlung," 1825, p. 192. An anonymous English translation of some of the important parts of the poem, entitled, "The Dialogue of the Gulshan-i-Râz," was published in London (Trübner) 1887. A large portion of a Turkish adaptation is noticed by Dr. Ethé in his India Office Lib. Cat., No. 1761.

The present copy ends with the following verse, in which the poet mentions his name:—

بنام خويش كردم ختم پايان
الهي عاقبت محمود گردان

A few pages towards the end are slightly damaged.

This splendid copy is written in a beautiful firm Nasta'lîq, within gold and coloured borders, with a faded heading at the beginning.

Not dated, probably 15th century.

No. 122.

foll. 46; lines 11; size 8 × $4\frac{3}{4}$; $6\frac{1}{4}$ × $3\frac{1}{4}$.

The same.

Another copy of the Gulshan-i-Râz. Beginning as in the preceding copy.

Written on various coloured papers in an ordinary careless Nasta'lîq.

Dated, Murshidâbâd, 14th Ramaḍân, A.H. 1269.

Scribe سید محمد امیر مرزا المعروف بالموسوي الرضوي

No. 123.

foll. 289; lines 23; size $8\frac{1}{2}$ × $5\frac{1}{4}$; $6\frac{1}{2}$ × $3\frac{1}{2}$.

مفاتیح الاعجاز في شرح گلشن راز

MAFÂTÎḤ-'UL-I'JÂZ FÎ SHARḤ-I-GULSHAN-I-RÂZ.

The best and the most exhaustive of all the Persian commentaries on the Gulshan-i-Râz of Maḥmûd Shabistarî.

By Muḥammad bin Yaḥyâ al-Lâhijî.

Beginning—

باسمك الاعظم الشامل فیضه المقدس لكل موجود المنور ظلمات العدم بانوار الوجود الخ

Shams-ud-Dîn Muḥammad bin Yaḥyâ شمس الدين محمد بن يحيي بن علي الجيلاني الاهجي النور بخشي was a disciple of Sayyid Zayn-ud-Dîn Muḥammad Nûr Bakhsh (*b.* A.H. 795 = A.D. 1392 and *d.* A.H. 869 = A.D. 1464) (see Majâlis-ul-Mu'minîn, fol. 374b), and was appointed the Khalîfah of the Nûrbakhshiyah sect after his death. The early portion of his life was spent in Ray and he subsequently settled down in Shîrâz, where he came in contact with Jalâl-ud-Dîn Muḥammad Dawwânî (*d.* A.H. 908 = A.D. 1502), the author of the well-known treatise on ethics called اخلاق جلالي (see Rieu, p. 442), at whose instance Lâhijî is said to have written the present commentary.

According to the commentator's statement in the preface he commenced to write the present commentary on the 19th of Dil Ḥajj, A.H. 877 = A.D. 1472, يوم الاثنين تاسع عشر ذي الحجه سنه سبع و سبعين و ثمانمايه.

The author of the Majâlis-ul-Mu'minîn, fol. 377a, who gives a detailed account of Lâhijî's life, says that the commentator, after finishing his work, sent a copy to the celebrated Jâmî, who expressed his high admiration for the work and the author in these terms:—

اي فقر تو نور بخش ارباب نياز
خرم ز بهار خاطرت گلشن راز
يکره نظري بر مس اقليم انداز
باشد که برم ره بحقيقت ز مجاز

Lâhijî's death is generally fixed in A.H. 912 = A.D. 1506.

The author of the Ṣuḥuf-i-Ibrâhîm, fol. 54b, places Lâhijî's death in A.H. 980 = A.D. 1572; but this seems improbable.

Other commentaries on the Gulshan-i-Râz by (1) مظفر الدين علي الشيرازي; (2) مولانا ادريس بن حسام الدين البدليسي; and (3) شيخ بابا نعمت الله ابن محمود النخجواني are mentioned in Ḥ. Kh., vol. v., p. 233.

Lâhijî has also left several treatises on Ṣûfism, and is the author of a dîwân, containing about two thousand verses, in which he adopts the poetical title of Asîrî.

For other copies of the Mafâtîḥ-ul-I'jâz, see G. Flügel, iii., p. 426; Pertsch, Berlin Cat., p. 829; J. Aumer, p. 20; Cat. of the Lib. of Râgib Pâshâ, Constantinople, A.H. 1285, No. 690; Cat. Codd. Or. Lugd., Bat. II., p. 17; Ethé, India Office Lib. Cat., No. 1816; Sprenger, Oude Cat., p. 478; Ḥ. Kh., v., p. 232, etc.

Three extra folios containing the index of the commentary are added in the beginning of the MS.

Written in a learned Nasta'lîq, within yellow borders. The text explained is written in red.

Not dated, apparently 17th century.

No. 124.

foll. 13; lines 16; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مثنوي بو علي قلندر

THE MAS̤NAWÎ OF BÛ 'ALÎ QALANDAR.

A short Mas̤nawî poem containing moral instructions. On fol. 1b the poem is thus styled:—

مثنوي هدايت و بشارت زبدة السالكين . . . . شاه شرف الدين بو علي قلندر

Beginning—

مرحبا اي بلبل باغ كهن
از گل رعنا بگو با ما سخن
مرحبا اي هد هد فرخنده فال
مرحبا اي طوطي شكر مقال
مرحبا اي قاصد طيار ما
مي دهي هر دم خبر از يار ما

Shaykh Sharaf-ud-Dîn Bû 'Alî Qalandar, better known as Sharaf-ud-Dîn-i-Pânî Patî, was, according to his own statement in one of his compositions (as Amîn Râzî says), originally from 'Irâq, and had enjoyed the company of Jalâl-ud-Dîn Rûmî and Shams-ud-Dîn Tabrîzî; but as he rose to distinction and died in Pânî Pat, he is generally known as Sharaf-ud-Dîn-i-Pânî Patî. He is said to have been descended

from the great Imâm Abû Ḥanîfah, and a genealogy of his birth is given in the Siyar-ul-Aqṭâb. According to several authorities Sharaf-ud-Dîn was the Khalîfâh of Khwâjah Quṭb-ud-Dîn Bakhtiyâr Ûshî. Besides the present Maṣnawî, he has also left a dîwân, noticed in Sprenger, Oude Cat., p. 565. His مکتوبات or letters, which he is said to have written in the name of his favourite disciple Ikhtiyâr-ud-Dîn, are full of divine knowledge. A treatise entitled حکمنامه, generally ascribed to him, is, according to 'Abd-ul-Ḥaq Dihlawî's, Akhbâr-ul-Akhyâr, p. 147, not genuine.

Sulṭan 'Alâ-ud-Dîn Khiljî (A.H. 695–716 = A.D. 1295–1316) was a favourite disciple of Sharaf-ud-Dîn and entertained high regards for him. According to Amîn Râzî, Sharaf-ud-Dîn exchanged Rubâ'îs (quoted in the Haft Iqlîm) with Sulṭân Muḥammad Tuġlaq (A.H. 725–752 = A.D. 1324–1351).

Sharaf-ud-Dîn's death is generally fixed in the month of Shawwâl, A.H. 724 = A.D. 1323.

The MS. is divided into the following three headings :—

fol. 2b. در بیان درع

fol. 3a. در بیان فقیري ریا

fol. 13a. في المناجات بحضرت قاضي الحاجات

The Maṣnawî ends with the following verse :—

روز محشر دار با آل رسول
وز طفیل مقبلان کردم قبول

Other copies of the Maṣnawî are noticed in Sprenger, Oude Cat., p. 555, and Rieu, p. 668b.

Lithographed in Lucknow, A.H. 1266.

Written in ordinary clear Nasta'lîq, with the headings in red.

Not dated, apparently 18th century.

No. 125.

ff. 318; lines (centre column) 17; (margl. col.) 26;
size $10\frac{1}{4} \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

سه دیوان امیر خسرو

THE THREE DÎWÂNS OF KHUSRÛ.

Yamîn-ud-Dîn Abul Ḥasan Amîr Khusrû يمين الدين ابو الحسن امير خسرو الدهلوي بن امير سيف الدين محمود الشمسي البلخي was one of the greatest musicians and the most famous Persian poet in India. His father, Amîr Sayf-ud-Dîn Maḥmûd Shamsî Lâchîn, came to India from Hazârah (near Balkh) and settled down in Patyâlî, where the poet Khusrû was born in A.H. 651 = A.D. 1253. At the age of seven Khusrû lost his father, who fell in a battle near Ilahâbâd, and the future poet was placed under the care of his maternal grandfather 'Imâd-ul-Mulk, who took great trouble with his education. After completing his twentieth year Khusrû stayed with Kishlû Khân, brother of Sulṭân Ġiyâṣ-ud-Dîn, and afterwards entered the service of Buġrâ Khân, the youngest son of that prince. He subsequently settled in Delhî and became one of the favourite disciples of the celebrated saint Niẓâm-ud-Dîn Auliyâ, for whom the poet entertained the highest regard, which almost amounted to worship.

Khusrû lived to enjoy the favours of five successive kings of Delhî: Mu'izz-ud-Dîn Kayqubâd (A.H. 686–689 = A.D. 1287–1290); Jalâl-ud-Dîn Fîrûz (A.H. 689–695 = A.D. 1290–1295); Muḥammad Shâh (A.H. 695–715 = A.D. 1295–1315); Ġiyâṣ-ud-Dîn Tuġlaq (A.H. 721–725 = A.D. 1321–1324), to whom he dedicated the Tuġlaq Nâmah; and Muḥammad bin Tuġlaq (who came to the throne in A.H. 725 = A.D. 1324).

While in the court of this last monarch, Khusrû heard the news of the death of his spiritual guide Niẓâm-ud-Dîn Auliyâ, on which he renounced the world, and after seven months' mourning followed him to the grave, on the 29th Ḍul Qa'd, A.H. 725 = A.D. 1324, and lies buried by his side in the beautiful collection of mosques and tombs outside Dehlî.

Besides his Persian compositions, which are said to be ninety-nine in number, he produced numerous Hindî poems and riddles. Daulat Shâh, p. 240, says that Khusrû, in one of his works, himself mentions

having left between four hundred and five hundred thousand verses, and that Mirzâ Bâysanġar, after ceaseless attempts, once succeeded in collecting 120,000 verses of the poet, but on another occasion the prince again obtained 2,000 verses from the Ġazals of the poet. The prince, therefore, concluded that it would be very difficult for him to collect the complete work of the poet and gave up the idea for ever. In comparing the number of the verses of the two well-known Khamsas of the two world-famed poets, Niẓâmî and Khusrû, Daulat Shâh says that Niẓâmîs Khamsah consists of 28,000 verses, while that of the latter contains 18,000. According to the poet's own statements, as made in the following five poems (see No. 128 below), it would appear that his Khamsah consists of 17,896 verses.

For full notices on his life and works see Rieu, pp. 240–41 and 609; Sprenger, Oude Cat., p. 465; Ouseley's Notices on Persian Poets, p. 146; Elliot's History of India, vol. iii., pp. 523–567; Ethé, Bodl. Cat., Nos. 753–799; Ethé, India Office Lib. Cat., Nos. 1186–1222; Pertsch, Berlin Cat., p. 831; G. Flügel, i., p. 542; J. Aumer, pp. 21 and 22. See also Daulat Shâh, Browne's Edn., p. 238; Nafaḥât, Cal. Edn., p. 710; Haft Iqlîm, f. 107b; Khulâṣat-ul-Afkâr, f. 59; Taqî Auḥadî, f. 214a; Riyâḍ-ush-Shu'arâ, f. 126a; Makhzan-ul-Ġarâ'ib, f. 229; Ṣuḥuf-i-Ibrâhîm, f. 279a, and Nashtar-i-'Ishq, f. 571.

Contents:—

I.

fol. 1b: Tuḥfat-uṣ-Ṣiġar, تحفة الصغر, "The present of the early age." This is the first dîwân of Khusrû beginning with a prose preface.

حمدي كه از اول زادن تا پايان زاد زاد وجود بود و ثنائي كه از
شير خوارگي تا آنگاه كه شارب چاشني الخ

Compare Rieu, p. 609; Ethé, India Office Lib. Cat., No. 1187, etc., where it changes slightly.

In the preface the poet says that he had an extraordinary taste for poetry in his early days, and relates an anecdote how he was introduced to the presence of Khwâjah 'Izz-ud-Dîn, who, hearing of the surprising genius of the young poet, tested him by giving him the four words موي (hair), بيضه (egg), تير (arrow), and خربزه (melon), which apparently have no connection with each other, and asking him to compose by using these words a quatrain, which the poet extemporized on the spot.

هر موي که در دو زلف آن صنم است
صد بیضهٔ عنبرین بران موي ضم است
چون تیر مدان راست دلش را زیرك
چون خربزه دندانش درون شکم است

Khwâjah ʻIzz-ud-Dîn highly praised the poet's talents, and gave him the title of سلطاني, which Khusrû has adopted in many of his early poems.

The poet states further that his brother Tâj-ud-Dîn Zâhid took great pains in collecting the poems, which Khusrû had composed in his sixteenth to nineteenth year, and arranged them by inserting verses of his own composition at the beginning of each poem. These connecting verses, which are generally called بیت مرخ, on account of their being written in red, if taken together form a complete poem.

Tuḥfat-uṣ-Ṣigar contains Qaṣîdas, Qiṭʻas, Ġazals, Maṣnawîs and Rubâʻiyât.

foll. 4b–32a. Qaṣîdas in praise of Sulṭân Ġiyâṣ-ud-Dîn, his son Khân-i-Shahîd, and his spiritual guide Niẓâm-ud-Dîn Auliyâ. The Qaṣîdas are introduced by the following بیت مرخ (a Rubâʻî):—

لوحي که برصحیفهٔ گردون مصور است
توقیع آن بنام خداوند اکبرست
شد تحفة الصغر چو خطاب این سواد را
از ذکر ذو الجلال سوادي منورست

Beginning of the Qaṣîdas:—

خداي عز و جل ذو الجلال کن فیکون
بري ز حیز و مستغني از چرا و ز چون
وجود او ازلي و بقاي او ابدي
نه آن بقا که فنا گرددش به پیرامون
تغیرات حدوث از جلال او کوتاه
تعرضات زوال از وجود او بیرون

fol. 32ᵃ. Qiṭ‘as. Begin :—

اي آنكه وجود تست بيرون الخ

fol. 33ᵇ. Ġazals; beginning :—

اي آفتاب تافته از روي انورت
وي كوفته نبات ز لعل چو شكرت

fol. 49ᵃ (margin) begins the Maṣnawî :—

هي هي اي تيره راي نوراني
وي سيه كار سبز پيشاني

Compare Ethé, India Office Lib. Cat., No. 1187.
fol. 52ᵃ. Rubâ‘îs (about 110 in number); beginning :—

يكسر تو اي كه نور بخش قدري
گويد موذن از همان تو قدري
چون سرتو در سينه نگنجد ما را
گويم همه رب اشرح لي صدري

II.

fol. 58ᵇ.

Ġurrat-ul-Kamâl, غُرَّة الكمال, or the poems of maturity, with a preface which begins :—

غره كمال انساني از ديباجهٔ حمد مخترعي است كه مطلع
ديوان بشريت را سبب كتابه خلق الانسان علمه البيان

In this lengthy preface the poet at first deals with the need of knowledge and its advantages, quoting numerous verses from the Qurân and the traditions in support. The poet then goes on to discuss the excellence and superiority of Persian poetry over Arabic by enumerating several reasons, and taking Sanâ’î, Khâqânî, Raḍî, Kamâl, Niẓamî and Sa‘dî as his models in various branches of poetry. He further deals with several kinds of صنعت (poetical ornaments),

towards which he says he had a particular leaning, by giving a prominent position to Maulânâ Bahâ-ud-Dîn Bukhârî, who was well versed in the art of composing riddles (معمّا). The poet here quotes several ṣan'ats of his own on the names of several persons, such as مبهرو, مخلص, نجم, etc. He states further that he was requested by his brother 'Alâ-ud-Dîn 'Alî Shâh to collect this dîwân, which he, as he says later on, wrote from his thirty-fourth to his forty-third year, or from A.H. 685 = A.D. 1286, to the end of A.H. 693 = A.D. 1293. The preface concludes with a short account of his own life.

The Ġurrat-ul-Kamâl consists of Qaṣîdas, Qiṭ'as, Tarjî'bands, Maṣnawîs, Ġazals, and Rubâ'îs.

fol. 90ᵇ. Qaṣîdas; beginning:—

چه زهره خاك مسكين را كه توحيد خدا گويد
بدين آلودگي ذات مقدس را ثنا گويد

Compare Ethé, Bodl., No. 754, and India Office Lib. Cat., No. 1186, where the initial line begins with the words چو زهره.

The Qaṣîdas are mostly devoted to the praise of the poet's spiritual guide, Niẓâm-ud-Dîn Auliyâ, Sulṭân Mu'izz-ud-Dîn Kayqubâd, Jalâl-ud-Dîn Fîrûz Shâh, Rukn-ud-Dîn Ibrâhîm, 'Alâ-ud-Dîn Muḥammad Shâh, and several other persons.

fol. 156ᵇ. Qiṭ'as and Tarjî'bands. Beginning:—

هر كه گويد كه من از عقل شناسم حق را
بي خرد باشد و بر وي صفت عقل مبند

On fol. 165ᵇ.

المتفرقات في الهزل و الزم و الاستهزا و الطيبات و الشكايات و غيرها

Beginning—

با ملك خوانم صد قطعه چون آبحيات الخ

fol. 169ᵃ. The Maṣnawî called Fatḥ-Nâmah فتح نامه, or according to Rieu, p. 611, and Elliot's Hist. of Ind., iii., pp. 536–544, Miftâḥ-ul-Futûḥ, مفتاح الفتوح, written in praise of the first campaign of Fîrûz Shâh, who came to the throne in A.H. 689 = A.D. 1290.

Begins :—

سخن بر نام شاهي کردم آغاز
که بر شاهان در دولت کند باز

On fol. 171[a] the poet gives with great precision the time and date of Fîrûz Shâh's accession to the throne in the following verses :—

سه شنبه کافتاب از مهد شب جست
بتخت آسمان فیروز بنشست
جماد دومین را سیومین روز
سیوم ساعت ز روز عالم افروز
بگاه چاشت با فیروزي فال
ز هجرت ششصد و هشتاد و نه سال

i.e. on Tuesday morning, at the third hour of the third day of Jamâdî II., A.H. 689 = A.D. 1290.

On fol. 181[b] begins another Maṣnawî of a different metre. Beginning :—

این نامه که جان درو سرشتم
هرحرف بخون دل نوشتم

On fol. 186[a] (margin) begins another Maṣnawî of a different metre. Beginning :—

زهي فرخنده قصر آسمان ساي
که هست از رفعتش بر آسمان جاي

On fol. 186[b] another Maṣnawî, called فرس الفرس, with the following introductory verse :—

فرس الفرس خطاب شد این اسپ نامه را

The Maṣnawî begins with the line :—

اي فلك مرکب و ستاره سپاه
مرکبت پا نهاده بر سر ماه

foll. 186b–192a, several short Maṣnawîs of different metres introduced by the usual بيت مرخ.

On fol. 192a (margin) a Maṣnawî called قصهٔ باز نامه, as the introductory red verse says:—

اين قصه باز نامه من دان كه بهر اين الخ

Beginning:—

بر راي خدايگان عالم
خاقان سپهكش معظم

foll. 193a–196b. Maṣnawî in the metre of Shâh Nâmah.
Beginning:—

ولايت ستانا و خصم افگنا
بلشكر كشي همچو مه روشنا

fol. 196a (margin) beginning of the Ġazals with the heading توحيد باري عز اسمه·

The initial line runs thus:—

اي ز خيال ما برون در تو خيال كي رسد
با صفت تو عقل را لاف كمال كي رسد

fol. 230a. Rubâ'iyât, with the introductory verse:—

ابيات عاشقانست نگه كن كه هر يكي

Beginning:—

پاكست خداوند كريم و اكبر
بيرون ز خيال دانش عقل بشر

On fol. 231b (margin) runs a heading المتفرقات في المديح والاوصاف و غيره dealing with بخشش, صفت تيغ, صفت گرز, etc.

On fol. 233b. Rubâ'iyât.
Beginning:—

انجا كه مقام يار زيبا بوده است الخ

Most of these Rubâ'iyât are devoted to the praise of پياله, خال, خال زنخ, خال لب, etc., etc.

On fol. 243ᵃ. معما on the names of مخلص, احمد, شرف, محسن, and others.

The Tuḥfat-uṣ-Ṣiġar and the Ġurrat-ul-Kamâl have been printed in the Kulliyât of Amîr Khusrû in Nawal Kishwar press, Lucknow.

III.

fol. 246ᵇ. Nihâyat-ul-Kamâl.

نهاية الكمال

The fifth dîwân of Amîr Khusrû, containing the poems of the last years of his life.

Contents :—

A short prose preface which contains nothing but the praise of God, the prophet, and the saint Niẓâm-ud-Dîn Auliyâ.

Begins :—

بسم الله الواهب الذي وهب الشعراء الخ

fol. 248ᵇ. Qaṣîdas without alphabetical order.

Beginning :—

سپاس آن کردکاریرا که شد زامرش جهان پیدا
نهان از دیده پیدا کرد و در چشم نهان پیدا

fol. 273ᵃ. Maṣnawî. Beginning :—

صد شکر ز جان ما خدا را
کو جان ده و جان مستانست ما را

fol. 277ᵃ. Qiṭ'as and Tarjî'bands.

Beginning :—

در آبدار خانه شاه زمانه دي
ديدم نشسته صنعت زرکر ته کلال

fol. 279ᵇ. Ġazals. Beginning :—

اي ز تو کار سازي همه کس
همه کس را تو کار سازي و بس

fol. 317ª. Ruba'iyât. Beginning:—

یا رب کرمت امید جاوید منست
تاریکم و نور عفو خورشید منست

On comparing with another copy of the Nihâyat-ul-Kamâl, mentioned hereafter, the arrangement of which exactly agrees with the present copy, it is found that this copy wants eight Rubâ'îs, and breaks off abruptly with the following Ruba'î:—

با یاد که خداش بر بتان شاهي داد
دل را غم او فتوي کمراهي داد الخ

It appears from the table of contents on fol. 1ª, which gives under an illuminated circle the names of all the five dîwâns of Khusrû, that the two dîwâns, viz., وسط الحيوة and بقيه نقيه, have been torn away from the present copy by some mischievous hand.

This excellent copy is written in a fine, clear Nasta'lîq, within gold and blue borders, with a double-page 'unwân at the beginning, and three beautifully illuminated headings, one at the beginning of each dîwân.

Not dated, apparently fifteenth century.

No. 126.

foll. 78; lines (centre column) 17; (margl. col.) 26;
Size 12 × 7¼; 9 × 4½.

نهاية الكمال

Another copy of the Nihâyat-ul-Kamâl (see above number).[1]

fol. 1ᵇ. Preface.
fol. 3ª. Qaṣîdas.
fol. 28ª. Maṣnawî.
fol. 32ᵇ. Qiṭ'as and Tarjî'bands.
fol. 35ª. Ġazals.
fol. 76ª. Ruba'iyât.

The arrangement in this copy is identically the same as in the preceding one.

Written in an ordinary clear Nasta'lîq, within gold and coloured borders.

Not dated, apparently sixteenth century.

No. 127.

foll. 323; lines 17; size 10 × 6; $6\frac{1}{2} \times 3\frac{3}{4}$.

دیوان امیر خسرو

DÎWÂN-I-AMÎR KHUSRÛ.

A very fine copy of Khusrû's dîwân, containing a collection of Ġazals from his different dîwâns. At the end about one hundred and seventy-four Qiṭ'as and Rubâ'îs (intermixed) are added. The Ġazals are alphabetically arranged, except the first eight poems. Beginning corresponding to the first Ġazal of copy No. 762, Ethé, Bodl. Cat.

اي بدرماندگي پناه همه
کرم تست عذر خواه همه

On fol. 3[b] begins the first alphabetical Ġazal:—

ابر میگرید و من میشوم از یار جدا
چکنم دل بچنین وقت ز دلدار جدا

Compare Ethé, Bodl. referred to above.

On fol. 307[b]. Qiṭ'as and Rubâ'îs.

Beginning:—

مهیمنا ملکا گر درین همه دیوان
خلاف دین سخني گفت خسرو مسکین

بحق اشهد ان لا اله الا الله
بدين احمد مرسل رسول باز پسين
که حشر کن بصف مومنان مغفورم
رسان بعز قبول این دعاي من آمين

This valuable MS. once belonged to Sakînah Bânû Begum, as appears from a note on fol. 1[a], which runs thus:—

ديوان خسرو از اموال سکينه بانو بيگم . . . الخ

Sakînah Bânû was the daughter of Humâyûn and half-sister to the Emperor Akbar. She was married to Shâh Gâzî Khân, son of Naqîb Khân Qazwînî, a personal friend of Akbar. See Humâyûn Nâmah, of Gulbadan Begum, (Beveridge's ed.) p. 275.

It also bears the seals of several noblemen of Shâh Jahân's court, viz., عنايت خان شاهجهاني, dated A.H. 1063, and عماد خان شاهجهاني, and many 'Arḍdîdas of his reign.

Written on fine paper in a neat and firm Nasta'lîq, within gold and coloured borders, with a small decorated heading at the beginning.

Dated 25th Ramaḍân, A.H. 978.

Scribe

محمد حسين بن سلطان علي غياث الدين علي جنابدي

The colophon ends with the following Qiṭ'ah quoted by the scribe:—

غرض نقشيست کز ما ياد ماند
که هستي را نمي بينم بقائي
مگر صاحبدلي روزي برحمت
کند در حق اين مسکين دعائي

No. 128.

foll. 235; lines 19; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

خمسهٔ امیر خسرو

KHAMSA-I-AMÎR KHUSRÛ.

A very fine copy of the five maṣnawîs of Amîr Khusrû, written in imitation of the Khamsah of Niẓâmî.

As a maṣnawî writer Khusrû is held by some to rank higher than Niẓâmî. It is said that Mirzâ Bâysanġar generally preferred Khusru's Khamsah to that of Niẓâmî, while Mirzâ Uluġ Beg Gûrgân took the part of the latter. However, Khusrû himself was not a little proud of his Khamsah, and is said to have boastfully uttered the following verse on its completion :—

دبدبهٔ خسرویم شد بلند
زلزله در گور نظامي فگند

I.

Maṭla'-ul-Anwâr

مطلع الانوار

A mystical poem written in imitation of Niẓâmî's Makhẓan-ul-Asrâr, in the same metre, and dedicated to 'Alâ-ud-Dîn Muḥammad Shâh.

Beginning :—

بسم الله الرحمن الرحيم
خطبهٔ قدمست بملك قديم

In the conclusion the poet says that the Maṭla'-ul-Anwâr contains three thousand three hundred and ten distiches, and was written in two weeks in the year A.H. 698 :—

ور همه بیت آوري اندر شمار
سیصد و ده بر شمر و سه هزار

از اثر اختر گردون خرام

شد بدو هفت این مه کامل تمام

سال که از چرخ کهن گشت بود

از پس ششصد نود و هشت بود

The Colophon is dated middle of Shawwâl, A.H. 974.

Scribe محمد بن علاء الدين

II.

fol. 46b.

شيرين و خسرو

SHÎRÎN-U-KHUSRÛ.

The loves of Khusrû and Shîrîn; an imitation of Niẓâmî's Khusrû-u-Shîrîn.

Beginning—

خداوندا دلم را چشم بگشاي *

بمعراج يقينم راه بنماي

This poem is also dedicated to Sulṭân 'Alâ-ud-Dîn. It was composed in the beginning of Rajab, A.H. 695 = A.D. 1295, according to this copy, fol. 97b.

ز آغاز رجب فرخ شد این فال *

ز هجرت ششصد و پنج و نود سال

but according to other copies (see Rieu, p. 611; Ethé, Bodl., No. 766, &c.) in A.H. 698 = A.D. 1298. The latter date seems to be more correct, as the poet himself says, on fol. 97b, that he composed the Maṭla'-ul Anwâr in A.H. 698 (see above) before this work.

نخست از پرده این صبح نشورم

نمود از مطلع الانوار نورم

پس از کلکم چکید این شربت نو

که نامش کرده شد شیرین و خسرو

The Shîrîn-u-Khusrû consists, as the poet says towards the end, of four thousand one hundred and twenty-four distiches.

وگر پرسي که بيتش را عدد چيست
چهار الف و چهارست و صد و بيست

The colophon here is dated Dulhijjah, A.H. 974.

III.

fol. 98b.

مجنون و ليلي

MAJNÛN-U-LAYLÂ.

The loves of Laylâ and Majnûn, in imitation of Niẓamî's Laylâ-u-Majnûn.

Begins—

اي داده بدل خزينهٔ راز
عقل از تو شده خزينه پرداز

This poem, like the two preceding maṣnawîs, is dedicated to Sulṭân 'Alâ-ud-Dîn, and ends with the praise of Shaykh Niẓâm-ud-Dîn Auliyâ. In the conclusion this maṣnawî is said to contain two thousand six hundred and sixty distiches.

بيتش بشمار راستي هست
جمله دو هزار و ششصد و شصت

(Compare Sprenger, Oude Cat., p. 469, where it is said to contain 2,360 distiches only.) It was completed in A.H. 698 = A.D. 1298.

تاريخ ز هجرت انچه بگذشت
سالش نود ست و ششصد و شصت

شصت is evidently a mistake for هشت.

The colophon is dated Jumâdâ II., A.H. 975. The text has been printed at Calcutta in 1811; lithographed, 1818; Lucknow, 1869.

IV.

fol. 133b.

آئينهٔ مكندري

Â'ÎNA-I-SIKANDARÎ.

It is also dedicated to Sulṭân 'Alâ-ud-Dîn.

Beginning—

جهان پادشاها خدائي تراست
ازل تا ابد بادشاهي تراست

In the end the poet says that this maṣnawî contains four thousand four hundred and fifty distiches, and was written in A.H. 699 = A.D. 1299.

گر آري همه بيتش اندر عدد
چهار الف و پنجه شد و چار صد
درين دم كه پايان اين پيكرست
ز تاريخ هفصد يكي كمتر است

The colophon here is dated Dilqa'd, A.H. 974.

Transcribed by كمال الدين حسين و جلال الدين محمود

V.

fol. 191b.

هشت بهشت

HASHT BIHISHT.

A poem on the loves of Bahrâm, composed in imitation of Niẓâmî's Haft Paykar.

Begins—

اي كشايندهٔ خزاين جود
نقش پيوند كارگاه وجود

In the beginning the poet, after lavishing praises on Niẓâm-ud-Dîn Auliyâ and eulogising Sulṭân 'Alâ-ud-Dîn, enumerates on fol. 195b his previous four maṣnawîs of the Khamsah. In the end the poet states

that the poem was completed in A.H. 701 = A.D. 1301, and contains three thousand three hundred and fifty-two verses.

همه بیتش بگاه عرض و شمار
سیصد و پنجه و دو و سه هزار
سال هجرت یکي و هفتصد بود
کین بنا برد سر بچرخ کبود

He further states that he completed the Khamsah in three years

که از ان نقد قیمتي بسه سال
کردم این پنج گنج مالا مال

and had it revised and corrected by one Qâḍî Shihâb-ud-Dîn, whom the poet describes in his preface to the Ġurrat-ul-Kamâl (see *infra*) as one of the most learned scholars of the time.

The colophon is dated Dulḥijjah, A.H. 974.

Transcribed by كمال الدين حسين و جلال الدين محمود

It is noticeable that this splended copy of the Khamsah has been transcribed, as will appear from the colophons given at the end of each maṣnawî, by two different persons (probably brothers); but the handwritings are so alike and even throughout that it is very difficult to distinguish the two.

Written in a beautiful minute Nasta'lîq, within four gold columns, on fine thick paper, with four beautifully illuminated headings and an exquisite double-page 'unwân at the beginning.

No. 129.

foll. 153; lines 12; size 12 × 7¾; 7½ × 4½.

مطلع الانوار

MAṬLA'-UL-ANWÂR.

A beautiful and valuable copy of the Maṭla'-ul-Anwâr, transcribed by the famous caligrapher Mîr 'Alî, in Bukhârâ, in the middle of Sha'bân, A.H. 947, for Sulṭân 'Abdul 'Azîz of Bukhârâ (son of Sulṭân

'Ubayd Ullah of the Uzbak Khâqâns,), A.H. 939–946 = A.D. 1532–1539, as will be seen from the colophon, which runs thus—

تمت علي يد اضعف الکاتبين و اقل العباد السلطاني مير علي الکاتب السلطان الاعدل الاعظم الاکرم معز السلطنة و الدنياء و الدين ابو الغازي سلطان عبد العزيز بهادر خلد الله تعالي ملکه و سلطانه و افاض علي العالمين بره و احسانه في اواسط شعبان المعظم سنه سبع و اربعين و تسعمائه بدار الفاخرة بخارا

باهتمام سلطان ميرك کتابدار

Written in a perfect bold Nasta'lîq, within richly illuminated and coloured borders, on fine thick paper, with many-coloured and gold-sprinkled margins, and a most sumptuously adorned double-page 'unwân of the finest workmanship, at the beginning. The headings are written on gilt grounds within floral designs of different colours.

foll. 150b, 151a, 152b and 153a contain full-page, highly finished illustrations in the best Persian style.

On fol. 150a a note runs thus—

تصنعات خسرو بابت محمد معصوم سوداگر بتاريخ بستم شوال سنه ۱۰۸۸ در سرکار نواب فلك جناب عضد الخلافه الکبري نواب امير الامرا بمعرفت محمد ربيع ابتياع شده داخل جمع شد

No. 130.

foll. 119; lines 17; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3$.

قران السعدين

QIRÂN-US-SA'DAYN.

"The Conjunction of the Two Lucky Planets."

A historical maṣnawî by Amîr Khusrû, containing an account of the meeting of Sulṭân Mu'izz ud-Dîn Kayqubâd of Dihlî (A.H. 686–689 =

A.D. 1287–1290) with his father, Naṣîr-ud-Dîn Buġrâ Khân of Bengal, in A.H. 688 = A.D. 1289, at Dihlî.

After the following introductory verses—

شکر گویم که بتوفیق خداوند جهان
بر سر نامه ز توحید نوشتم عنوان
نام این نامهٔ والامست قران السعدین
کز بلندیش بسعدین سپهر مست قران

the poem begins thus—

حمد خداوند سرایم نخست
تا شود این نامه بنامش درست

foll. 13ᵇ–17ᵇ. Description of Dihlî, the Jâmi' Masjid, etc

The بیت مرخ serve as headings throughout, such as—fol. 13ᵇ, صفت حضرت دهلي كه سواد اعظم . . الخ ; fol. 14ᵇ, صفت مسجد جامع كه . . الخ ; fol. 15ᵃ, صفت شكل منارة الخ ; fol. 15ᵇ, صفت حوض كه الخ.

foll. 53ᵇ–67ᵇ. An account of the correspondence between the father and the son, begins with the following introductory verse—

ذکر پیغام پدر سوي جگر گوشهٔ خویش . . الخ

fol. 67ᵇ. The meeting of the father and son begins with the بیت مرخ

اتصال مه و خورشید قران سعدین . . الخ

Several Ġazals of Khusrû are inserted in many places.

On fol. 108ᵃ the poet says that he wrote the present poem in three months, completing it in Ramaḍân, A.H. 688 = A.D. 1289, when he was in the thirty-sixth year of his age.

On fol. 111ᵃ the poem is said to contain three thousand nine hundred and forty-four verses.

ور ز عمل باز کشائي شمار
نهصد و چار و چهل و سه هزار

Some marginal and interlineal notes are found on the first few folios.

An analysis of the poem will be found in Elliot's History of India, vol. iii., pp. 524–534, and extracts by Prof. Cowell, in the Journal of the Asiatic Society of Bengal, vol. xxix., pp. 225–239.

The masnawî has been lithographed in Lucknow in A.H. 1259, and edited with a commentary, by Maulawî Qudrat Aḥmad, Lucknow, A.H. 1261. Dr. Sprenger, p. 471, describes three commentaries on this poem; one composed in A.H. 1014, by Nûr-al-Ḥaq; another by 'Abd-ur-Rasûl Qâsim, and a third by some anonymous writer.

Written in a careless Indian Nasta'lîq. Dated 14th Ṣafar, A.H. 46, probably meant for 1246.

No. 131.

foll. 159; lines 14; size $9\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

دولراني خضر خان

DUWAL RÂNÎ KHIḌR KHÂN.

A poetical narrative of the love adventures of Khiḍr Khân, son of Sulṭân 'Alâ'-ud-Dîn Muḥammad Shâh Khiljî (A.H. 695–715 = A.D. 1295–1315) and Duwal Rânî, the daughter of Rây Karn, the Râjah of Gujrât, dedicated to Sulṭân 'Ala'-ud-Dîn, the father of the hero.

Begins—

سر نامه بنام آن خداوند
که دلها را بخوبان داد پیوند

On fol. 22a Khusrû says that the original name of the heroine was Dîwal Dî in Hindî, but he changed it into Duwal (plural of دولت) Rânî for the sake of convenience, and after adding the name of the hero Khiḍr Khân to that, entitled the poem as دولراني خضر خان.

برسم هندوي از مام و بابش
در اول بود ديول دي خطابش . . . .
يکي علت درو افگندم از کار
که ديول را دول کردم بهنجار

چو راني بود صاحب دولت و کام
دول راني مرکب کردمش نام
چو نام خان بنام دوست ضم شد
فلك در ظل اين هر دو علم شد
خطاب اين کتاب عاشقي بهر
دول راني خضر خان ماند در دهر

The poem is also called عشيقة or عشقية. See Rieu, p. 612, Art. xiv.

In the conclusion, foll. 153[b], 154[a], the poet says that he wrote the present poem in four months and a few days, completing it on the 6th of Dilqa'd, A.H. 715 = A.D. 1315. He further says that the poem at first consisted of four thousand and two hundred verses, but after the death of Khidr Khân, he added three hundred and nineteen verses, thus bringing up the total to 4,519 distiches.

For extracts from the poem, see Elliot's History of India, vol. iii., pp. 544–557. Elphinstone, History of India, 5th Edn., p. 395, and E. Thomas, Pathan Kings, p. 176.

For other copies see Rieu, pp. 612, 617 and 618; Sprenger, Oude Cat., p. 470; T. Aumer, p. 22; Cat. des MSS. et Xylographes, p. 351; Ethé, Bodl. Cat., Nos. 777–779; and Ethé, India Office Lib. Cat., cols. 694 and 705.

This MS. is of some historical importance, as appears from the colophon, which says that it was written at the instance of Shihâb-ud-Dîn Aḥmad Khân (Governor of Gujrât during the reign of Akbar) at Aḥmadâbâd, on the 4th Dulḥijjah, A.H. 995 = A.D. 1586, by Ḥusayn bin 'Alî-al-Ḥusaynî, and was corrected and compared under the supervision of the poet Waqu'î. Muḥamad Sharîf Waqu'î was originally of Nîshâpûr, and came to India in the reign of the Emperor Akbar, and was in the service of Shihâb-ud-Dîn Aḥmad Khân. (See Nashtar-i-'Ishq, p. 1954.)

Written in a clear Nasta'lîq, within gold borders, with gold-sprinkled margins, and a small decorated heading at the beginning.

No. 132.

foll. 300; lines 12; size 9 × 5½; 6¼ × 3¾.

دیوان حسن دهلوی

THE DÎWÂN OF AMÎR ḤASAN OF DIHLÎ.

With prose preface.
Beginning—

میزان صحایف عجایب و دیباچه این جراید غرایب را بتوحید احد لم یزل الخ

Khwâjah Amîr Ḥasan, surnamed Najm-ud-Dîn, خواجه امیر نجم الدین حسن دهلوی بن خواجه علاء الدین سیستانی, was the son of 'Alâ-ud-Dîn Sîstânî, known as 'Alâ-i-Sanjarî, who settled in Dihlî, where Ḥasan was born in A.H. 651 = A.D. 1253.

Khwâjah Ḥasan, with his friend Amîr Khusrû, served for five years under Muḥammad Sulṭân, son of Ġiyâṣ-ud-Din Balban, and subsequently came to the court of Sulṭân 'Alâ-ud-Dîn Khiljî (A.H. 695–715 = A.D. 1295–1315), in whose praise most of Ḥasan's poems are devoted. Diyâ-i-Baranî, a constant companion of Khwajah Ḥasan and Amîr Khusrû, praises the former as a man of exemplary character, and says that he was called the Sa'dî of India (see Târîkh-i-Fîrûz Shâhî, pp. 67 and 359). Like his intimate friend Khusrû, Ḥasan was one of the favourite disciples of Shaykh Niẓâm-ud-Dîn Auliyâ, whose sayings Ḥasan noted down every day and then arranged in a book entitled Fawâ'id-ul-Fawâd (see Rieu, p. 972[a]), which was so much admired by the disciples of Shaykh Niẓâm-ud-Dîn Auliyâ that even Khusrû is said to have looked upon it with envious eyes. After the desertion of Dihlî by Muḥammad bin Tuġlaq, Ḥasan accompanied that monarch to his new capital, Deogîr or Daulatâbâd, where the poet spent the last days of his life, and died probably in A.H. 727 = A.D. 1327. Nashtar-i-'Ishq, f. 424, gives 9th Ṣafar, A.H. 737 = A.D. 1336, as the date of the poet's death; Khulâṣat-ul Afkâr, f. 49[a], A.H. 738 = A.D. 1337; and Taqî Kâshî, Oude Cat., p. 18, gives A.H. 745 = A.D. 1344. Other notices on the poet's life

will be found, Nafaḥât-ul-Uns, p. 711; Haft Iqlîm, f. 109[b]; Daulat Shâh, p. 247; Makhzan-ul Ġarâ'ib, f. 171; Ṣuḥuf-i-Ibrâhîm, f. 217[b], and Riyâḍ-ush-Shu'arâ, f. 95[b].

In the preface, seldom found in other copies, the poet calls the first Qaṣîdah (in the beginning of this copy of the dîwân) Khamsîn, خمسين, giving three reasons for the same; viz., first, because it consists of fifty verses; secondly, it was composed in the fiftieth year of his age; and thirdly, it contains the names of fifty holy men through whose intercession the poet supplicates favours from God. Further on he says that he collected the dîwân during the reign of Sulṭân 'Alâ-ud-Dîn, and completed it on Sunday, Rabî' I., A.H. 714 = A.D. 1314, at the age of sixty-three (consequently the poet must have been born in A.H. 651). He also says that he began composing poetry from the thirteenth year of his age and continued writing prose and verse for fifty years.

Contents :—

The dîwân contains Qaṣîdas, Ġazals, Muqaṭṭa'ât, Rubâ'iyât, and Maṣnawîs.

fol. 3[b]. Qaṣîdah called Khamsîn خمسين

Begins :—

اي بصف صنع تو پويان شده چرخ برين
اين گره جز داغ تسليمت ندارد برجبين

After this begins the usual Qaṣîdah on f. 5[b] with the initial line :—

اي حاكم جهان و جهان داور حكيم
محدث همه بدايع و تو مبدع قديم

corresponding with the copies mentioned in Rieu, p. 618; Sprenger, Oude Cat., p. 418; Ethé, Bodl. Cat., Nos. 780 and 781, and in other catalogues.

fol. 102[b]. Ġazals alphabetically arranged, except the first two.

Beginning of the initial Ġazal corresponding with Nos. 1225 and 1227 of Ethé, India Office Lib. Cat.

اي رقم رانده بر سپيد و سياه
از درون و برون ما آگاه

The first alphabetical Ġazal begins on f. 103[b]—

اي دردها فزوده دل بيقرار را
ياري نباشد آنكه نپرسند يار را

fol. 267ª. Muqaṭṭa'ât. Beginning—

شهنشاها زمان دولت تو
امان اهل ایمان باد آمین

Agreeing with Ethé, Bodl., Nos. 780 and 781, where the second part of the verse is altogether different.

fol. 272ª. Rubâ'is. Beginning, as in Ethé, Bodl., No. 780—

اي فضل تو تخته شوي نادانيها
عفو تو پذيراي پشيمانيها

foll. 287ª–300ᵇ. Maṣnawîs, mostly in praise of Sulṭân 'Alâ-ud-Dîn Khiljî. Beginning, as in Ethé, Bodl., No. 783—

بيا اي گهر جوي درياي غيب
ز درها چه داري برون كش ز جيب

For other copies and notices on the poet's life, see Rieu, p. 618; Sprenger, Oude Cat., p. 418; Pertsch Berlin Cat., p. 841; Cat. des MSS. et Xylographes, p. 356; J. Aumer, p. 22; Ethé, Bodl. Cat., Nos. 780–783; and Ethé, India Office Lib. Cat., Nos. 1223–1227. See also Ḥâj. Kh. III., p. 275.

The MS. was transcribed for the library of Shaykh Farîd Bukhârî by the famous caligrapher محمد حسين كشميري in A.H. 1010.

برسم كتابخانهٔ نواب قبله گاهي . . . شيخ فريد بخاري سلمه
الله تعالي . . كمينه كمترين محمد حسين كشميري سنه عشر و الف

Shaykh Farîd Bukhârî, a general of Akbar, received the title of Murtaḍâ Khân from Jahângîr, in addition to many other honours. He died A.H. 1025 = A.D. 1616.

Written in a firm and clear Nasta'lîq, within gold borders, with two small decorated headings.

No. 133.

foll. 171; lines 19; size $10\frac{1}{4} \times 6$; $7 \times 3\frac{3}{4}$.

The same.

Another copy of Ḥasan Dihlawî's dîwân, containing a few Qaṣîdas in the beginning without any order, Ġazals alphabetically arranged, and a Maṣnawî in praise of Sulṭân 'Alâ-ud-Dîn, with a few Rubâ'îs and Qiṭ'as in the end.

fol. 1ᵇ. Qaṣîdah. Beginning as usual—

اي حاكم جهان و جهان داور حكيم الخ

fol. 14ᵇ. Ġazals. Beginnîng as in Ethé, India Office Lib. Cat., No. 1,226.

اي خطّ خوش از مشك تر انگيخته مه را
بر دفتر طاعت رقمي مانده گنه را

fol. 169ᵃ. Maṣnawî begins as above—

بيا اي گهر جوي درياي غيب الخ

foll. 170ᵃ–171ᵇ. Qiṭ'as and Rubâ'îs intermixed. Beginning:—

خسرو از روي كرم بپسندد
هر چه اين بنده حسن ميگويم

This copy is 31 years older than the preceding one, but not so complete, and is therefore placed after it.

Written in a neat and firm Nasta'lîq by the same محمد حسين جنابدي (who is the scribe of the Khusrû's dîwân noticed above), within gold and coloured borders, with a small illuminated heading.

Dated Rajab, A.H. 979.

No. 134.

foll. 342; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

دیوان اوحدي

THE DÎWÂN OF AUHADÎ.

Shaykh Rukn-ud-Dîn Auhadî, شیخ رکن الدین اوحدي, a great Şûfî poet, flourished during the time of Sultân Abû Sa'îd Khân (A.H. 716–736 = A.D. 1316–1335). There are a great many controversies among the biographers of this poet. Some call him a native of Işfahân, while others say that he was originally from Marâġah. Again, he is confounded in most tadkiras with his spiritual guide Auhad-ud-Dîn Kirmânî (*d.* A.H. 697 = A.D. 1297), who was a Şûfî poet of no less distinction, and is the author of the well-known Şûfic Maşnawî مصباح الارواح (see Hâj. Khal., vol. viii., p. 577). But it seems probable that Auhadî was born in Marâġah during the reign of Arġûn Khân (A.H. 683–690 = A.D. 1284–1291), but as he frequently resided in Işfahân he is also called Işfahânî. From an early age he led a pious life, and subsequently became the disciple of Shaykh Auhad-ud-Dîn Hâmid al-Kirmânî, from whom he derived his poetical name Auhadî. It is said that Auhadî came to Tabrîz during the reign of Sultân Abû Sa'îd Khân, and, after receiving great honours and distinctions from that monarch and his Wazîr Khwâjah Ġiyâş-ud-Dîn Muhammad bin Khwâjah Rashîd, returned to Işfahân with ample reward. Besides the dîwân he left a poem entitled Jâm-i Jam (see the following number), and another called Dah Nâmah (see Rieu Supplt., No. 258), consisting of ten love letters, which the poet composed in A.H. 706 = A.D. 1306, at the request of the Wazîr Wajîh-ud-Dîn Yûsuf (Daulat Shâh, p. 210, reads Diyâ-ud-Dîn Yûsuf), a grandson of the celebrated Khwâjah Naşîr-ud-Dîn Tûsî (*d.* A.H. 672 = A.D. 1274).

The author of the Majma' ul-Fuşahâ, vol. i., says that Auhadî has also left a poem entitled Anîs-ul-'Âshiqîn.

Auhadî died, according to the inscription on his tomb at Marâġah, as stated in Jâmî's Nafahât, p. 706, in A.H. 738 = A.D. 1337. See also Habîb-us-Siyar, vol. iii., Juz i., p. 125; Riyâd-ush-Shu'arâ, fol. 16^b; Khulâşat-ul-Afkâr, fol. 21^a, and Nashtar-i-'Ishq, fol. 92.

Daulat Shâh has erroneously placed Auhadî's death in A.H. 697 = A.D. 1297, which is the date of death of his spiritual guide Auhad-ud-Dîn Kirmânî; and this has been blindly followed by Amîn Râzî in his Haft Iqlîm, fol. 249ª. Sultân Husayn Bâyaqrâ, in his Majâlis-ul-'Ushshâq, fol. 69, still more absurdly places the poet's death nearly two centuries earlier, i.e., in A.H. 554 = A.D. 1159, and the author of the Majma'ul Fusahâ accepts this date without any hesitation.

The dîwân of Auhadî is noticed in Rieu, ii., p. 618; Rieu Supplt., No. 258. See also Sprenger, Oude Cat., p. 360, and Hâj. Khal., vol. iii., p. 264.

Contents:—

This copy begins with a Qasîdah, the initial line of which runs thus:—

چرا پنهان شدي از من تو باچندين هويدائي

کجا پنهان تواني شد که همچون روز پيدائي

The initial Qasîdah is followed by a few Tarkîb-bands, after which run the Qasîdas again.

fol. 40ᵇ. Tarjî'bands, beginning:—

عشق خروشي که عيان ديده ام

سينه بجوشي که زبان ديده ام

fol. 52ᵇ. Ġazals, alphabetically arranged, beginning:—

چگونه دل نه سپارم بصورت تو نگارا

که در جمال تو ديدم کمال صنع خدا را

On fol. 128ª are found some Tarkîb-i-Murabba', which begin thus:—

آن سرو سهي چه نام دارد

کان قامت خوشخرام دارد

After which the usual Ġazals are continued.

fol. 329ᵇ. Rubâ'îs, beginning:—

يارب جبروت و پادشاهيت که ديد

لطف و کرم نامتناهيت که ديد

Comp. Rieu Supplt. (*loc. cit.*) where گنه is substituted for لطف.
Written in an ordinary Nasta'lîq.
Dated the 12th Rabî' I., A.H. 1069.
Scribe عبد القادر

No. 135.

foll. 194; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

جام جم

JÂM-I-JAM;

OR,

The Cup of Jamshîd.

A Maṣnawî in imitation of Sanâ'î's Ḥadîqah by the same Auḥadî.
Beginning:—

قل هو الله لامرءٍ قد قال

من له الحمد دايماً متعال

Daulat Shâh says that when the Jâm-i-Jam was composed it was so much valued that some four hundred copies were taken from it in one month, and that people bought and sold them for high prices.

The title of the poem occurs on fol. 28ª—

نام این نامه جام جم کردم

وندرو نقش کل رقم کردم

A portion of the prologue is devoted to the praise of Sulṭân Abû Sa'îd (A.H. 716–736), and his Wazîr Ġiyâṣ ud-Din Muḥammad, to the latter of whom the poem is dedicated.

It is divided into three *daurs*, as the poet says on fol. 29ª—

قسمتي راست کردمش بسه دور

تا نیوشنده را نباشد جور

In the epilogue, fol. 192[b], the poet says that he completed the poem in A.H. 733 = A.D. 1332 in one year.

Copies of the Jâm-i-Jam are noticed in G. Flügel, i., p. 543; W. Pertsch, Berlin Cat., pp. 713 and 839–841; Ethé, Bodl. Cat., Nos. 785–789; Ethé, India Office Lib. Cat., Nos. 1228–29; Rieu, ii., p. 619; Rieu Supplt., No. 258, ii., and No. 259; see also Ḥâj. Kh., ii., p. 498; Sprenger, Oude Cat., p. 362.

Written in a clear and fine Nasta'lîq, within gold and coloured borders, with the headings in red throughout.

Not dated, apparently 16th century.

Scribe اصیل الدین محمد

No. 136.

foll. 119; lines 14; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

The same.

A defective and incomplete copy of Auḥadî's Jâm-i-Jam. Portions at the beginning and likewise at the end are wanting, but an attempt has been made by some artful hand to make the manuscript appear a perfect and complete one by adding the original frontispiece, with the usual بسم الله الرحمن الرحیم in the beginning, and also by finishing the copy with an ordinary modern illumination, with the words تمت تمام شد.

foll. 22[b], 43[a] and 61[b] contain faded illustrations.

Written in a beautiful clear Nasta'lîq, within gold coloured borders.

Not dated, apparently 16th century.

No. 137.

foll. 242; lines (centre col.) 15; margl. col. 13: size $8\frac{3}{4} \times 5$; $7\frac{1}{2} \times 3\frac{3}{4}$.

كليات ابن يمين

KULLIYÂT-I-IBN-I-YAMÎN.

The complete poetical works of Ibn-i-Yamîn, the celebrated Qiṭ‘ah writer, with a prose preface, fol. 1ᵇ–4ᵃ.

Beginning as in Sprenger, Oude Cat., p. 433.

الحمد لله الذي خلق بقدرته الغالبه من الماء الخ

The anonymous author of this preface, who was a contemporary of Ibn-i-Yamîn, says that from his early life he used to associate with the eminent scholars of his time, and having himself a taste for poetry, which he preferred to prose, as he says:—

دُر دانها اگر چه پراکنده هم نکو ست
اما کجا بگوهر منظوم میرسد

he intended to collect and arrange the works of Ibn-i-Yamîn. But, unfortunately, he says, the copy of the poet's works, which, if arranged, would have made a complete dîwân, was lost by Ibn-i-Yamîn himself, in the confusion of the battle at Khawâf in A.H. 743 = A.D. 1342, in which the poet accompanied the Prince Wajîh-ud-Dîn, the second of the Sarbadârs (A.H. 738–744 = A.D. 1337–1343). However, after ceaseless labours he succeeded in collecting some of the early poems of Ibn-i-Yamîn, added to them the poet's later compositions, and thus arranged and completed the present dîwân in the month of Dilqa‘d, A.H. 756 = A.D. 1355.

According to Dr. Sprenger's copy (*loc. cit.*) this preface was compiled in A.H. 753 = A.D. 1352.

Evidently there is some error in the statement of the compiler of the Cat. des MSS. et Xylographes, p. 358, who says that the poet collected his poems in A.H. 756 = A.D. 1355. He seems to have mistaken Ibn-i-Yamîn's friend (who, as mentioned above, really compiled the preface and collected the poet's dîwân in the said year) for Ibn-i-Yamîn himself.

Amîr Fakhr-ud-Dîn Maḥmûd bin Amîr Yamîn-ud-Dîn Muḥammad امير فخر الدين محمود بن امير يمين الدين محمد المستوفي الفريومدي poetically known as Ibn-i-Yamîn, was a native of Faryûmad, which is three days' journey from Sabzwâr. His father, Yamîn-ud-Dîn, by origin a Turk, came to Khurâsân during the time of Sulṭân Muḥammad Khudâ Bandah (A.H. 703–716 = A.D. 1304–1316), and settled in Faryûmad, where he became an intimate friend of the celebrated Wazîr Khwâjah 'Alâ-ud-Dîn Muḥammad. Yamîn-ud-Dîn, who was also a distinguished scholar of his age, occasionally held poetical discussions with his son, and out of the numerous poetical correspondence which passed between the father and the son, some, as a specimen, are quoted in Daulat Shâh, p. 273. Ibn-i-Yamîn is said to have been a disciple of Shaykh Ḥasan, who played an important part in the history of the Sarbadârs (see Ḥabîb-us-Siyar, vol. iii., Juz 2, pp. 62–63). He spent his life as a panegyrist to the Sarbadârs of Khurâsân (A.H. 737–783 = A.D. 1337–1381). Besides his well-known Qiṭ'as, which are the best of his poetical compositions and the celebrity of which has immortalized his name, he has left numerous Qaṣîdas, Ġazals, Rubâ'îs and Maṣnawîs. He was renowned for his mild disposition, piety and charitable deeds, and died according to Taqî Kâshî (Oude Cat., p. 18); Daulat Shâh, p. 275; Taqî Auḥadî, fol. 72, and Ṣuḥuf-i-Ibrâhîm, fol. 20, in A.H. 745 = A.D. 1344.

Further notices of the poet's life will be found in the Haft Iqlîm, fol. 227; Khulâṣat-ul-Afkâr, fol. 214; Âtash Kadah, p. 16, and Makhzan-ul-Ġarâ'ib, fol. 30. See also Sprenger, Oude Cat., p. 433; Rieu, p. 825; Rieu Supplt., No. 261, ii.; Ethé, Bodl. Lib. Cat., Nos. 790–92; Ethé, India Office Lib. Cat., Nos. 1230–31; Cat. des MSS. et Xylographes, p. 358; W. Pertsch, Berlin Cat., p. 86, and G. Flügel, i., p. 545.

The Qiṭ'as of Ibn-i-Yamîn have been translated into German verse by Schlechta Wssehrd, "Ibn Yamîn's Bruchstücke," Vienna, 1852.

fol. 4ª. Qaṣîdas. Beginning as in Sprenger, p. 434:—

اي ديده در شناختن حال كاينات
بايد كه باشدت نظري از سر انات

These few Qaṣîdas are mostly in praise of 'Alî.

fol. 9ª. Tarjî'ât. Beginning:—

باز فراش چمن يعني نسيم نوبهار الخ

fol. 10ª (margin) a long series of Qaṣîdas. Beginning:—

روز جشن عربست اي شه خوبان عجم
وقت شاديست مباش از غم ايام دژم

These Qaṣîdas are chiefly in praise of Khwâjah 'Alâ-ud-Dîn, Khwâjah Mu'izz-ud-Dîn, Khwâjah Raḍî-ud-Dîn 'Abd-ul-Ḥaq, Shaykh Quṭb-ud-Dîn Khâwarî, Ṭuġâ Tîmûr Khân (A.H. 739–752 = A.D. 1338–1351), Wazîr Ġiyâṣ-ud-Dîn Muḥammad Rashîd (*d.* A.H. 736 = A.D. 1335), Wajîh-ud-Dîn Mas'ûd (A.H. 738–744 = A.D. 1336–1343), Jalâl-ud-Dîn Mas'ûd, Rukn-ud-Dîn Abharî, Sulṭân Yaḥyâ, and several others.

fol. 61[a]. Muqaṭṭa'ât. Beginning:—

گردش گردون بکامم کر نباشد گو مباش

fol. 141[a] (margin). Qiṭ'as giving the following dates of death of the undermentioned personages:—

Shaykh Ṣadr-ud-Dîn, A.H. 722; Wajîh-ud-Dîn Zingî, A.H. 719; Ġâzân Shâh, A.H. 703; Yaḥyâ, A.H. 702; Yamîn-ud-Dîn, the poet's father, A.H. 722 (but Daulat Shâh, p. 274, gives A.H. 724); Manṣûr 'Alî, A.H. 738; Sulṭân Abû Sa'îd, A.H. 736; 'Izz-ud-Dîn, A.H. 748; Jalâl-ud-Dîn Manṣûr, A.H. 751; 'Alâ-ud-Dîn Muḥammad, Wazîr of Persia, A.H. 742; another, 'Alâ-ud-Dîn, A.H. 723; another, 'Izz-ud-Dîn, A.H. 737; Shams-ud-Dîn, A.H. 752, and 'Alî Pâshâ, A.H. 754.

Most of these Qiṭ'as bearing the above dates were evidently added by the collector of the dîwân.

fol. 145[a] (margin). Maṣnawî with the heading حکمت و موعظة illustrated by two anecdotes, beginning:—

چه خوش گفت فرزانهٔ هوشمند
چو از درج یاقوت بکشاد بند

This is followed by another poem, entitled as رسالهٔ کار نامه Risâla-i-Kâr Nâmah, addressed to the morning breeze, beginning:—

نسیم صبح جانم تازه کردي
رسیدي لطف بي اندازه کردي

In this the poet describes in glowing language the beautiful natural scenery of his native place, Faryûmad, and enumerates with praises the names of his relatives and the distinguished personages of his age. He further states that he wrote this Kâr Nâmah in A.H. 741 (A.D. 1340).

ز هجرت هفتصد بود و چل و یك
که اندك روزگاري نیك اندك . . .
بدینسان کار نامه کس نگفتست
بر این شاخ کس چون من نرفتست

fol. 151ª. Another Maṣnawî, entitled رسالهٔ کنز الحکمت Risâla-i-Kanz-ul-Ḥikmat, containing only moral precepts, beginning :—

بنام خداي که هستي ازوست
زبردستي و زيردستي ازوست

fol. 153ᵇ. A poem with the heading نصيحت بوزرچمهر beginning :—

شنيدم که ميگفت بوزرچمهر
بکسري که اي شاه پيروز چهر

This is followed by several short maṣnawîs on different subjects.

fol. 157ª (margin) المراثي من قضايه beginning :—

اي دوستان ز صحبت دنيا حذر کنيد
دنيا پليست بر سر آن پل گذر کنيد

foll. 159ᵇ–227ª. Ġazals in alphabetical order, beginning :—

زلف مشکين تو سرمايهٔ سوداست مرا
لعل شيرين تو شور دل شيداست مرا

The initial lines of the Ġazals quoted in Ethé, Bodl. Lib. Cat., No. 790, and Ethé, Ind. Office Lib. Cat., No. 1230, are not found in this copy.

After a few Mukhammasât on fol. 198ª, which begin :—

در عشق تو اي صنم چنانم الخ

the usual order of the Ġazals is continued.

fol. 227ª. Rubâ'îs, beginning :—

اي از تو جهان پر و تو بيرون ز جهان
پروانهٔ شمع رخ تو طوطي جان

The number of Rubâ'îs here is above three hundred.

This copy ends with a few Mu'ammâs, etc.

foll. 1ᵇ–32ᵇ are written in a firm Naskh, and the remaining portion in a clear Nasta'lîq, within coloured borders.

Not dated, apparently 16th century.

Among several seals and ‘Arḍdîdas on fol. 1ª is a seal of Muḥammad Ṭâhir.

This Muḥammad Ṭâhir, with the title Ṣaf-shikan Khân, was a nobleman of the rank of 3000, who served under ‘Âlamgîr, and died in A.H. 1085 = A.D. 1674.

No. 138.

foll. 104; lines 14; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

ديوان ابن يمين

DÎWÂN-I-IBN-I-YAMÎN.

The dîwân of the same Amîr Fakhr-ud-Dîn Maḥmûd Ibn-i-Yamîn.

Contents:—

fol. 1ᵇ. Ġazals in alphabetical order, beginning as in Ethé, Bodl. Lib. Cat., No. 790:—

اي خداوند قادر يكتا
مبدع كون و خالق اشيا

fol. 83ª. Tarjî‘bands, beginning as in Ethé, Bodl. (*ibid.*):—

چو نور ذات در تابد ز ذرات آلخ

fol. 86ᵇ. A maṣnawî, beginning:—

طلب كن تا خبر از گنج يابي
تو كي اين گنج را بي رنج يابي

fol. 88ᵇ. Mustazâds, beginning:—

با جمع بتان صحبت سنگين چه خوش آيد — در گلشن زيبا
در كاسهٔ زر بادهٔ رنگين چه خوش آيد — همچو گل رعنا

fol. 89ª. Mukhammasât, beginning:—

تا چند عمر خويش بخوبان بسر كنيم
من بعد ما ز عشق مجازي حذر كنيم

fol. 89^b. Rubâ'îs, beginning:—

اي يار كه رخسار تو آئينهٔ ماست الخ

fol. 91^b. Fards, beginning:—

ترا اي دل چو موم از آتش غم نرمي بينم

On the same folio is the مناجات, which begins thus:—

پادشها عمر تبه كرده ام الخ

The MS. ends with seven majâlis; the first begins thus on fol. 93^b:—

تا كه آن چهره هويدا دارد
عاشقانرا همه شيدا دارد

Written in a clear Nasta'lîq, within gold and coloured ornamented borders, with an illuminated heading at the beginning.

Not dated, apparently 17th century.

Scribe نجم الدين كشميري

No. 139.

foll. 43; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

انتخاب مقطعات ابن يمين

A SELECTION FROM THE QIṬ'AS OF IBN-I-YAMÎN.

Beginning—

گر ثواب و عقاب خواهد بود
نيك و بد را مخيري بس ازين

Written in ordinary Nasta'lîq, within gold borders.

Not dated, apparently 16th century.

Scribe اصيل الدين

No. 140.

foll. 67; lines 17; size $8\frac{1}{4} \times 6$; $7 \times 3\frac{1}{2}$.

دیوان بدر چاچ

THE DÎWÂN OF BADR-I-CHÂCH.

Beginning:—

حمد آن سلطان عالم را که عالم پرور است
انس او در راه ایمان انس و جانرا رهبر است

Badr-ud-Dîn Muhammad, مولانا بدر الدين محمد الشاشي, was a native of Châch, or Shâsh, the modern Tashkand, also called Banâkit. He came to India and spent the greater portion of his life as a panegyrist in the court of Sultân Muhammad bin Tuġlaq (A.H. 725–752 = A.D. 1325–1351).

This most accomplished scholarly King of India, who was well versed in science, philosophy, literature, poetry, and caligraphy, conceived great favours for the poet, and conferred upon him the title of فخر الزمان, to which the poet refers thus on fol. 7[b]:—

درین در بدر چاچي را سخن شیرین غلامي دان
اگر چه خسرو عالم کند فخر الزمان نامش

In some places in the dîwân he also adopts the poetical title of چاچي.

Though a poet of no little celebrity very meagre notices on his life are found, and in a few Tadkiras only.

Of the two dates of the poet's death given in Taqî Kâshî, viz., A.H. 754 = A.D. 1353 and A.H. 854 = A.D. 1450 (see Sprenger, Oude Cat., p. 19, No. 114, and Ethé, India Office Lib. Cat., col. 344, No. 114), the former is probably correct.

For notices on the poet's life, see Haft Iqlîm, fol. 391[a]; Taqî Auhadî, fol. 133[a]; Yad-i-Baydâ, fol. 32[b]; Riyâd-ush-Shu'arâ, fol. 57[a]: Makhzan-ul-Ġarâ'ib, fol. 95; Âtash Kadah, p. 101; Suhuf-i-Ibrâhîm, fol. 114[b] and Miftâh-ut-Tawârîkh, p. 133. Copies of the poet's dîwân are noticed in Sprenger, Oude Cat., p. 367; Rieu, iii., pp. 1031[b]–1032[a] and 1046[a]; Ethé, Bodl. Lib. Cat., No. 793 and Ethé, Ind. Office Lib. Cat., Nos. 1232 and 1233.

The dîwân contains Qaṣîdas mostly in praise of Muḥammad bin Tuġlaq, and some referring to several contemporary events. Some Ġazals, Qiṭ'as, satirical poems, with a few Rubâ'îs at the end, are also found in this copy.

According to this and the following copies, the poet's patron, Muḥammad bin Tuġlaq, received the robe of honour (Khil'at) from the Khalîfah in A.H. 745 = A.D. 1344, as would appear from the line on fol. 9ᵃ.

هم بتاريخي که مه بر سال هفصد شد فزون

The copy mentioned by Dr. Rieu, p. 1046, reads ماه (instead of مه as in our copy), which gives the date A.H. 746; but it can be safely remarked that مه is more suitable for the metre of the line than ماه. Several copies read ده instead of مه, which is absurd. For the different interpretations of this date see Elliot's Hist. of India, vol. iii., p. 568 (footnote).

fol. 37ᵇ. A Qaṣîdah in commemoration of the building of Khurramâbâd A.H. 744.

fol. 44ᵃ. Beginning of the first Qiṭ'ah—

وقت غروب تا نبود نقص طاعتي
در عصر عدل پرور انصاف گسترش

fol. 50ᵃ. A Qaṣîdah in which the poet says that he was ordered by the king to proceed to Deogîr, or Daulatâbâd, in A.H. 745, beginning:—

بسال دولت شه بود غره شعبان
که سوي مملکت ديوگير شد فرمان

The numerical value of دولت شه is equal to A.H. 745.

fol. 54ᵇ. Beginning of the first Ġazal:—

اي دل تشنه ساغر غمکش الخ

fol. 60ᵇ. A satirical poem on the poet Nâṣir-ud-Dîn, beginning:—

ناصر الدين که از غلو علو الخ

Badâ'ûnî, vol. i., p. 241, says that the poet composed a Shâh Nâmah, or poetical account of Muḥammad Tuġlaq's reign, consisting of thirty thousand verses. See also Rieu, iii., p. 1032ᵃ, who quotes the following

verse of the poet (found in this copy on fol. 64[a]) as expressing the date of completion of that poem in A.H. 745:—

سال تاریخ عرب دولت شه ذیقعده
آسمان عقد گهرهاي مرا داد نظام

fol. 67[a]. Rubâ'îs. Beginning:—

وقت لب جوي آب دلجو آمد
هنگام گل و شراب گلبو آمد

Copies of his poems are mentioned in Sprenger, Oude Cat., p. 367; Rieu, iii., pp. 1031[b], 1032[a] and 1046[a]; Ethé, Bodl. Lib. Cat., No. 793; Ethé, India Office Lib. Cat., No. 1232–1233. Translations of some of the poems will be found in Sir H. Elliot's History of India, vol. iii., pp. 567–573.

The whole dîwân has been lithographed with glosses and vocabulary, Lucknow, A.H. 1261. The Qaṣîdas have also been lithographed in Cawnpûr, A.H. 1261, and with a commentary in Râmpûr, A.H. 1289.

Written in an ordinary Nasta'lîq during the reign of Muḥammad Farrukh Siyar (A.H. 1124–1311 = A.D. 1712–1718), as will be seen from the following colophon:—

بتاریخ بست و هفتم ماه محرم الحرام سنه (?) محمد فرخ سیر
روز دو شنبه بوقت دو پاس روز بر امده بود و بادشاه متوجه بجانب
شکار رفته بودند ازان وقت تحریر یافت

No. 141.

foll. 97; lines 14; size $8\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

The same.

Another copy of the Dîwân of Badr-i-Châch. Begins as above.

It contains Qaṣîdas, Muqaṭṭa'ât, and Ġazals intermixed with Rubâ'îs at the end. This copy contains more Ġazals and Rubâ'îs than the preceding one.

Written in ordinary clear Nasta'lîq.

Not dated, apparently 18th century.

No. 142.

foll. 57; lines 21; size $9\frac{1}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

The same.

Begins as above. Contains only Qaṣîdas and Qiṭ'as.

Written in ordinary minute Nasta'lîq. Spaces for headings are left blank.

Not dated, apparently 18th century.

No. 143.

foll. 106; lines 17; size $8 \times 4\frac{1}{2}$; 6×3.

ديوان خواجوي كرماني

THE DÎWÂN OF KHWÂJÛ KIRMÂNÎ.

Beginning:—

اي كه زلفت شب قدرست و رخت زيبا عيد
عيد ما بي تو بعيد است و توئي ما را عيد

The first few Ġazals (foll. 1ᵇ–3ᵇ) are not in alphabetical order, and after some Khamsah poems (foll. 4ᵃ–8ᵃ), the Ġazals alphabetically arranged begin thus on fol. 8ᵃ:—

رام گر برگ گلي باشد نه بيند ويس را
ور سليمان ملك خواهد نگرد بلقيس را

Kamâl-ud-Dîn Abul 'Aṭâ Maḥmûd bin 'Alî كمال الدين ابو العطا محمود بن علي الكرماني المعروف به خواجوي كرماني was born in Kirmân, according to his own statement in the epilogue of Gul-u-Naurûz (quoted by Erdmann in his "Chudschu Germani," Zeitschrift der Deutschen Morg. Gesellschaft, vol. ii., pp. 205–215), on the 5th of

Shawwâl, A.H. 679 = A.D. 1280. (See Rieu, ii., p. 620.) He received spiritual instructions from the celebrated Rukn-ud-Dîn 'Alâ-ud-Daulah al-Simnânî (*d.* A.H. 736 = A.D. 1345). He at first entered the service of Muhammad Muzaffar of the Muzaffarî dynasty, and subsequently went to the court of Shaykh Abû Ishâq, the ruler of Shîrâz (A.H. 742–754 = A.D. 1341–1353), in whose praise he composed several poems, and died there, according to the authors of the Nashtar-i-'Ishq, fol. 608, Tadkira-i-Husaynî, fol. 75[a], and Khazâna-i-'Âmirah, fol. 160[b], in A.H. 753 = A.D. 1352.

According to the verse quoted by Hâj. Khal., vol. iii., p. 175, and Habîb-us-Siyar, vol. iii., Juz. 2, p. 24, Khwâjû completed his Khamsah in A.H. 744 = A.D. 1343. So A.H. 742 = A.D. 1341, given by Daulat Shâh as the date of the poet's death, and followed by Taqî Auhadî, fol. 218, is erroneous.

In the copy of the Riyâd-ush-Shu'arâ, referred by Dr. Rieu, p. 620[b], Khwâjû's death is given in A.H. 742; but the author of the Suhuf-i-Ibrâhîm, fol. 295, mentions a copy of the same Tadkirah, giving the date A.H. 760 = A.D. 1358, while our copy of the Riyâd-ush-Shu'arâ gives A.H. 842 = A.D. 1438—a most absurd statement.

His Khamsah, which he wrote in imitation of Nizâmî, consists of the following five poems:—(1) همای همایون (see the following No.). (2) گل و نوروز in the metre of Khusrû and Shîrîn, composed in A.H. 742 and dedicated to Tâj-ud-Dîn, Ahmad of 'Irâq, who was for some time the Wazîr of Amîr Muhammad Muzaffar. (3) کمال نامه in the metre of Haft Paykar composed in A.H. 744. (4) گوهر نامه composed in A.H. 746; and (5) روضة الانوار a Sûfî poem divided into twenty sections. It was composed in A.H. 743, and dedicated to Shams-ud-Dîn Mahmûd bin Sâ'in. The Khamsah of Khwâjû is noticed in Sprenger, Oude Cat., p. 473, and described by Dr. Rieu in his Persian Cat., pp. 620–623.

On the poet's life and works compare, besides the above-mentioned references, Ethé, Bodl. Lib. Cat., Nos. 794–796; Ethé, India Office Lib. Cat.; G. Flügel, i., pp. 544, 545; Cat. des MSS. et Xylographes, p. 357; W. Pertsch, pp. 6 and 70; and Schefer, Chrestomathie Persane, vol. ii., Paris, 1885, pp. 251, 252.

Written in ordinary Nasta'lîq.

Not dated, apparently 17th century.

No. 144.

foll. 170; lines 13; size $8\frac{3}{4} \times 4\frac{3}{4}$; 7×3.

همای و همایون

HUMÂI-U-HUMÂYÛN.

The most popular of all the Maṣnawîs of Khwâjû Kirmânî (*d.* A.H. 753 = A.D. 1352). See No. 143 above.

The poem deals with the love-adventures of Prince Humâi of Khâwar and Princess Humâyûn, daughter of a Chinese Emperor.

Beginning :—

بنام خداوند بالا و پست

که از هستیش هست شد هر چه هست

فروزندهٔ شمسهٔ خاوری

برارندهٔ طاق نیلوفری

In the prologue, fol. 8ᵃ, the poet, after highly praising the reigning sovereign, Sulṭân Abû Sa'îd Bahâdur (A.H. 716–736 = A.D. 1316–1335) and his Wazîr Ġiyâṣ-ud-Dîn Muḥammad (*d.* A.H 736 = A.D. 1335), says that he was persuaded by Abul Fatḥ Majd-ud-Dîn to compose the present poem.

The story itself begins on fol. 19ᵇ :—

برارندهٔ دُرِّ دریای راز

سر درج گوهر چنین کرد باز

In the epilogue the poet says that he completed this poem in A.H. 732 (A.D. 1331), for which he gives the following chronogram :—

کنم بذل بر هر که دارد هوس

که تاریخ این نامه بذل است و بس

The word بذل is equal to 732.

The contents of the poem are stated by Erdmann in Zeitschrift der D. M. G., vol. ii., p. 213, and by Krafft, Handschriften der Orientalischen Akademie, p. 71. See also Rieu, ii., p. 620; Sprenger, Oude Cat., p. 472; Ethé, Bodl. Lib. Cat., No. 794; Ethé, Ind. Office Lib. Cat., No. 1234; G. Flügel, vol. i., p. 544, and Ḥâj. Khal., vol. vi., p. 504.

A note at the end of the MS. says that the copy was purchased at Ilahâbâd from one Ḥusayn Bakhsh, a merchant of Lucknow, on the 19th October, 1865.

Written in a clear Nasta'lîq, within red-ruled borders, with a fantastic 'Unwân.

Not dated, apparently 17th century.

No. 145.

foll. 92; lines 17; size 10 × 6½; 6¾ × 3.

The same.

A defective copy of Khwâjûs Humâi-u-Humâyûn.

Eighteen lines from the beginning and seventeen from the end are missing.

It opens thus:—

گداي درش بر شهان بادشاه
بدرگاه او بادشاهان گدا

and breaks off with the following line:—

که خواجو چو عیسي روان بخش باش
جهانگیر گرد و جهان بخش باش

A fine correct copy, tolerably old.

Written in a fine Nasta'lîq.

Not dated, apparently 15th century.

A seal of شرف الدين محمد صادق bearing the date A.H. 1072, is fixed at the end.

No. 146.

foll. 163; lines 21; size $7\frac{3}{4} \times 4$; $6 \times 2\frac{3}{4}$.

دیوان عماد فقیه

THE DÎWÂN OF 'IMÂD-I-FAQÎH.

Beginning with Ġazals in alphabetical order :—

اي هر دم از عطاي تو كامي دگر مرا
وز شكر نعمت تو دهن پر شكر مرا

Khwâjah 'Imâd-ud-Dîn Faqîh خواجه عماد الدين فقيه الكرماني a native of Kirmân, flourished during the reign of the Muẓaffarides of Fârs, and was a contemporary of the celebrated Ḥâfiẓ of Shîrâz. Jalâl-ud-Dîn Shâh Shujâ' (A.H. 759–786 = A.D. 1358–1384) had great regards for the piety and learning of the poet.

The author of the Ḥabîb-us-Siyar, vol. iii., Juz. 2, p. 37, and almost all the biographers, relate a curious anecdote about the poet's having a cat which used to mimic the poet in his prayers. Shâh Shujâ', who greatly esteemed this celebrated Ṣufî poet, took this incident to be one of his miracles, and Ḥafiẓ, being jealous of 'Imâd's position, is said to have addressed a taunting Ġazal referring to this incident. The following verse of that Ġazal bears a clear allusion :—

اي كبك خوشخرام كجا ميروي بناز
غره مشو كه گربهٔ عابد نماز كرد

The author of the Haft Iqlîm, fol. 84b, on the authority of Âdurî's Jawâhir-ul-Asrâr, states that among the modern and ancient poets 'Imâd was the only individual whose poetry was free from all sorts of faults and defects.

Besides the dîwân the poet has left several Maṣnawîs, such as :— (1) مونس الابرار composed in A.H. 766 (A.D. 1364); (2) صحبت نامه composed in A.H. 731 (A.D. 1330); (3) محبت نامه صاحبدلان composed in A.H. 722 (A.D. 1322); (4) ده نامه; and (5) مصباح الهدايه or طريقت نامه composed in A.H. 750 (A.D. 1349).

The complete poetical works of the poet are noticed in Ethé, Bodl. Lib. Cat., No. 803, on the basis of which copy a detailed account of the poet's work is given by G. Ouseley in his Biographical Notices of Persian Poets, pp. 195–200. The suggestion by W. Pertsch, in his Berlin Cat., pp. 715 and 716, supported by Dr. Ethé, in his India Office Lib. Cat., No. 1852, that this 'Imâd is the father of Ibn 'Imâd (*d.* A.H. 800 = A.D. 1397), the author of the روضة المحبين (see Ethé, Ind. Office Lib. Cat., *loc. cit.*) and the طرز قدما (see W. Pertsch, Berlin Cat., *loc. cit.*) is most probably correct.

'Imâd died, according to Daulat Shâh, p. 254, and Nashtar-i-'Ishq, fol. 1135, in A.H. 773 = A.D. 1371, while the author of the Riyâḍ-ush-Shu'arâ, fol. 264ᵃ, places the poet's death in A.H. 772 = A.D. 1370. Taqî Auḥadî, fol. 482ᵃ, places the poet's death in A.H. 673 = A.D. 1274, which is evidently a mistake of the copyist for A.H. 773.

For further notices of the poet's life, see Yad-i-Bayḍâ, fol. 144; Khulâṣat-ul-Afkâr, fol. 124ᵃ; Makhzan-ul-Garâ'ib, fol. 536; Miftâḥ-ut-Tawârîkh, p. 146, and Natâ'ij-ul-Afkâr, p. 287. See also Sprenger, Oude Cat., p. 436, and Rieu, Pers. Cat., pp. 869ᵃ and 871ᵃ.

fol. 151ᵃ. Musammiṭât. Beginning:—

اي ز سيلاب فراقت خانهٔ دلها خراب
بيدلانرا آتش هجرت جگر كرده كباب
دارم از حضرت سوالي گر بفرمائي جواب
اينكه مي بينم به بيداريست يا رب يا بخواب
خويشتن را در چنين شادي پس از چندين عذاب

fol. 154ᵇ Rubâ'îs, in alphabetical order. Beginning:—

شيرين دهنت كه بسته خوانند او را
جز تنگدلان قدر ندانند او را

fol. 160ᵇ. Another series of Rubâ'îs without any alphabetical order. Beginning:—

با دشمن و با دوست تفضل ميكن
بيداد ز هركس تحمل ميكن

The initial Rubâ'î quoted in Ethé, Bodl. (*loc. cit.*), is found here on fol. 156ᵃ.

foll. 162ᵃ–163ᵇ. Qiṭ'as, Rubâ'is and Fards, dealing with riddles (چیستان) and other Ṣan'ats. Beginning :—

چیست آن همنشین که هر ساعت

با تو گوید ز علم غیب اسرار

Written in ordinary Nasta'lîq, within coloured borders, with a small 'unwân.

Dated 18th Rajab, A.H. 1004.

Scribe سید قاسم ابن سید جلال

No. 147.

foll. 93 ; lines 22 ; size $6\frac{3}{4} \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

غزلیات سلمان

ĠAZALIYÂT-I-SALMÂN.

The oldest known copy of the collection of the lyrical poems of Salmân, written only thirty-three years after the poet's death.

The Ġazals are alphabetically arranged throughout. Beginning :—

اگر حسن تو بکشاید نقاب از چهره دعوی را

بگل رضوان براندايد در فردوس اعلي را

Khwâjah Jamâl-ud-Dîn Muhammad Salmân خواجه جمال الدین محمد سلمان بن خواجه علاء الدین محمد الساوي (ياماوجي) was a native of Sâwah, situated between Ray and Hamadân. He came of a noble family of Sâwah, where his father, 'Alâ-ud-Dîn, was a respectable revenue officer.

The author of the Ḥabîb-us-Siyar, vol. iii., Juz. 1, p. 136, says that Salmân composed the Maṣnawî Firâq Nâmah in A.H. 761 = A.D. 1359, and, referring to this Maṣnawî, the poet himself says in his following verse, quoted in Rieu, ii., p. 264, that he had then passed his sixty-first year.

کنون سالم از شصت و یك در گذشت
بساط نشاطم فلك در نوشت

So we can conclude that the poet was born about A.H. 700 = A.D. 1300.

In following the above statements Dr. Rieu, by an oversight, misinterprets the meaning of شصت و یك as "seventy-one" instead of sixty-one, and consequently comes to a wrong conclusion that Salmân was born about "A.H. 690" = A.D. 1291, instead of A.H. 700 = A.D. 1300; and Dr. Ethé, in his India Office Lib. Cat., No. 1237, has unexpectedly accepted the wrong date given by Dr. Rieu without noticing the obvious mistake.

According to Daulat Shâh, Salmân, Khwâjû Kirmânî, ʻUbayd Zâkânî and Nâṣir Bukhârî all lived under Sulṭân Abû Saʻîd. The earliest compositions of the poet are probably his elegies on the death of Sulṭân Abû Saʻîd, who died on Rabîʻ II., A.H. 736 = A.D. 1335, the Qaṣîdas which the poet addressed to the Sulṭân's Wazîr, the celebrated Khwâjah Ġiyâṣ-ud-Dîn, who was murdered by order of Amîr ʻAlî Pâdshâh on the 21st of Ramaḍân, A.H. 736–757 = A.D. 1335, and his elegies on the death of the distinguished Wazîr.

Salmân entered the service of Sulṭân Ḥusayn Buzurg (A.H. 736–757 = A.D. 1335–1356), and continued to enjoy inestimable honours from the Sulṭân and his talented wife, the beautiful Dilshâd Khâtûn, whom the King had married in the latter part of his life. Ḥusayn Buzurg and his son and successor, Shaykh Uways, both began to learn the art of poetry from the poet, and the tutorship of two such royal personages acquired a world-wide fame for the celebrated Salmân, and to this the poet refers in the following verses :—

من از یمن اقبال این خاندان
گرفتم جهانرا به تیغ زبان
من از خاوران تا در باختر
ز خورشیدم امروز مشهور تر

When Shaykh Uways succeeded his father in A.H. 757 = A.D. 1356 the poet obtained further favours from him and his mother Dilshâd Khâtûn. In appreciation of the poet's merit the latter is said to have given him two villages of Ray for composing Qaṣîdas in answer to Ẓahîr-i-Fâryâbî. After the death of his patron, Sulṭân Uways, in A.H. 776 = A.D. 1374, Salmân continued to enjoy for some time the same favour from his son, Sulṭân Ḥusayn, who was killed by his brother, Sulṭân Aḥmad, in Ṣafar A.H. 784 = A.D. 1382. At last, owing to the

failure of eyesight in his old age, Salmân retired from the court and repaired to his native land, Sâwah, where he spent the last days of his life in tranquillity.

Salmân enjoys the reputation of one of the best Qaṣîdah writers, and from the poems which he composed in answer to Ẓahîr-i-Fâryâbî, Aṣîr-i-Aumânî, Sanâ'î Ġaznawî and Jamâl-ud-Dîn and Kamâl-ud-Dîn-i-Iṣfahânî, it will be seen that he surpassed his predecessors in the sublimity of style and the novelty of ideas. He is said to have held poetical contentions with Sirâj-ud-Dîn Qumrî, and Nâṣir Bukhârî is said to have reckoned himself as a pupil of Salmân.

His beautiful artificial Qaṣîdas (قصايد مصنوع), addressed to the Wazîr Ġiyâṣ-ud-Dîn, which represent curious kinds of Taushîḥât, speak of the wonderful genius of the poet and the peculiar versatility of his mind. Dr. Ethé, in his India Office Lib. Cat., No. 1241, quotes two verses from one of these Qaṣîdas and explains the chief subtleties contained in those lines. Daulat Shah, p. 131, in noticing the life of Sayyid Dulfaqâr of Shirwân, who flourished during the time of Sulṭân Muḥammad (*d.* A.H. 617 = A.D. 1220), son of Sulṭân Takesh Khwârizm Shâh (*d.* A.H. 596 = A.D. 1200), and was marvellously skilled in composing artificial Qaṣîdas, says that Salmân was the first poet who successfully imitated Dulfaqâr in such compositions, and excelled him by adding more Taushîḥât and subtleties in his (Salmân's) own compositions, as Daulat Shâh remarks:—

و قبل از خواجه سلمان ساوجي كسي در صنعت شعر مثل قصيده ذوالفقار نگفته است كه مجموع صنايع و بدايع شعر را شامل باشد و آن قصيده مشتمل است بر توشيحات و دوائر و زخارفات و از هر يك بيت چندين مصاريع و ابيات ملون در بحور مختلفه اخراج ميشود و بيرون مي آيد و خواجه سلمان صنعتي چند در قصيدهٔ خود زيادت ساخته

Dr. Ethé, in his Bodl. Lib. Cat., No. 1333, in describing a Tadkirah which contains chiefly the accounts of those poets who are known for the various arts and peculiarities in their poetical compositions, quotes, as a specimen, a few lines from a Qaṣîdah called مفاتيح الكلام of the said Dulfaqâr, and explains their various subtleties.

Besides Qaṣîdas and Ġazals Salmân has left a number of Qiṭ'as and Rubâ'îs, extracts from which are quoted in the Tadkiras.

Amîn Râzî, the author of the Haft Iqlîm, seems to be ridiculously prejudiced for Salmân, and ascribes the following two beautiful Rubâ'îs of Khayyâm to Salmân, although he has once quoted them amongst the quatrains of 'Umar in noticing his life. The two Rubâ'îs are:—

آمد سحري ندا ز ميخانهٔ ما
كاي رند خراباتي ديوانهٔ ما
بر خيز كه پر كنيم پيمانه ز ميّ
زان پيش كه پركنند پيمانهٔ ما

ديگر— از بسكه شكست بازيستم توبه
فرياد هميكند ز دستم توبه
ديروز بتوبهٔ شكستم ساغر
امروز بساغري شكستم توبه

Strange to say that Âdur in his Atash Kadah has blindly followed Amîn Râzî, and attributes, in a similar way, the above quatrains to Salmân, although he (Âdur) quotes the first Rubâ'î under the life of Khayyâm.

The two Maṣnawîs of Salmân, viz., جمشيد و خورشيد and فراق نامه, are noticed in Rieu, Pers. Cat., p. 625.

A complete copy of the poet's dîwân, with his Maṣnawî, جمشيد و خورشيد, will be noticed later on under the "Mixed Contents."

Salmân spent almost his life as a panegyrist to the Îlqânî rulers, and composed, as noticed in the Ḥabîb-us-Siyar, vol. iii., Juz. i., numerous poems relating to several contemporary events, such as:—

(1) Qaṣîdah on the occasion of the flight of Shaykh Ḥusayn Buzurg to Bağdâd in A.H. 739 = A.D. 1338.

(2) Qaṣîdah on the occasion of the accession of Sulṭân Uways in A.H. 757 = A.D. 1356.

(3) Qaṣîdah when Sulṭân Uways came to Bağdâd and was received by Khwâjah Mirjân (*d.* A.H. 775 = A.D. 1373) in A.H. 765 = A.D. 1363.

(4) Qaṣîdah when Sulṭân Uways went to Mûṣal after a stay of eleven months in Bağdâd.

(5) Marṣiyah on the death of Amîr Qâsim (brother of Sulṭân Uways), who died of phthisis in A.H. 769 = A.D. 1367.

(6) Marṣiyah on the death of Bîrâm Shâh in the same year.

(7) Marṣiyah on the death of Amîr Zâhid (brother of Sulṭân Uways) in A.H. 773 = A.D. 1371.

(8) The most pathetic elegies on the death of his patron Sulṭân Uways, which took place on Jamâdî II., A.H. 776 = A.D. 1374; one of them runs thus:—

اي فلك آهسته رو كاري نه آسان كردهٔ
ملك ايرانرا بمرگ شاه ويران كردهٔ
آسماني را فرود آوردهٔ از اوج خويش
بر زمين افگندهٔ با خاك يكسان كردهٔ
نيست كاري مختصر گر با حقيقت ميروي
قصد خون و مال و عرض هر مسلمان كردهٔ

(9) Qaṣîdah on the accession of Sulṭân Ḥusayn in A.H. 776 = A.D. 1374, who was killed by his brother, Sulṭân Aḥmad, in the month of Ṣafar, A.H. 784 = A.D. 1479.

Dr. Rieu, p. 626, says that Salmân composed a Qiṭ'ah on the event of the inundation at Bagdâd in A.H. 775 = A.D. 1373; but the author of the Ḥabîb-us-Siyar (*loc. cit.*) places that event in A.H. 776 = 1374, and says that Khwâjah Nâṣir Bukhârî also composed the following Qiṭ'ah, on the event of that catastrophe:—

دجله را امسال رفتاري عجب مستانه بود
پاي درزنجير وكف بر لب مگر ديوانه بود

Daulat Shâh, p. 271, however, says that the second part of the above couplet was extemporized by Nâṣir Bukhârî in the presence of Salmân, who wanted to test Nâṣir by reading out before him the first part.

(10) The same author of the Ḥabîb-us-Siyar, vol. iii., Juz. 2, p. 35, says that Salmân addressed two Qaṣîdâs to Shâh Shujâ' (*d.* A.H. 786) on the occasion of his victory in Âdarbâijân in A.H. 777 = A.D. 1375, and that the second Qaṣîdah of the poet met the highest approval of that king.

From the dates referred to above it is clear that Salmân was still living in A.H. 777 = A.D. 1375.

Regarding the date of the poet's death, Daulat Shâh's statement is ridiculously inconsistent. He says that Salmân died in A.H. 769 = A.D.

1367, while later on he relates that the poet attended the funeral procession of his patron, Sulṭân Uways, which took place in A.H. 775 = A.D. 1373, with mournings. Strange to say, the authors of the 'Urafât, fol. 311[a]; Mir'ât-ul-Khayâl, p. 73; Riyâḍ-ush-Shu'arâ, fol. 176[a], and several others, have blindly followed Daulat Shâh's date without detecting this palpable blunder. The author of the Majma'ul Fuṣaḥâ, vol. ii., p. 19, is still more inaccurate in placing the poet's death in A.H. 669 = A.D. 1270—a date which is about twenty years earlier than the poet's birth.

Ġulâm 'Alî Âzâd, in his Khazâna-i-'Âmirah, fol. 189[b], says that while compiling the said Tadkirah, he came into possession of a copy of Salmân's dîwân, dated the Muharram, A.H. 791 = A.D. 1388, written (thirteen years after the death of the poet) by one Nâṣir bin Bazurchmihr. This scribe noted a Qiṭ'ah at the end of that MS. which gives a very accurate date of Salmân's death, viz., Monday evening the 12th of Ṣafar, A.H. 778 = A.D. 1376, in the following two last lines :—

نماز شام دو شنبه یب از صفر بوده
که نقد عمر بیکدم چو صبح کرد نثار
بساط دار قرار است سال تاریخش
چو کرد میل بسوی بساط دار قرار

The words یب = 12 and بساط دار قرار = 778.

I am inclined to support strongly the learned Âzâd in his assertion that the author of the above Qiṭ'âh was a contemporary of Salmân, and that the above date is most likely correct. This date has also been given in Khulâṣat-ul-Afkâr, fol. 80[b]; Nashtar-i-'Ishq, fol. 813; Natâ'ij-ul-Afkâr, p. 207; and Sham'i Anjuman, p. 193.

For other notices on the poet's life and his works see Makhzan-ul-Ġarâ'ib, fol. 335, Ṣuḥuf-i-Ibrâhîm, fol. 375, Ḥ. Kh., vol. iv., p. 389, and Bahâristân, fol. 102. See also Ouseley, Biographical Notices, p. 117; Sprenger, Oude Cat., p. 555; W. Pertsch, Berlin Cat., pp. 842, 843; Schefer Chrestomathie Persane, vol. i., Paris, 1883, pp. 114, 115; Rieu, ii., p. 624; Rieu Supplt., Nos. 220, Art. iii., and 265; Ethé, Bodl. Lib. Cat., Nos. 807–810; Ethé, India Office Lib. Cat., Nos. 1237–1242.

Some select poems are published in Bland's "Century of Persian Ġazals," No. 4, and in Erdmann Zeitschriften der D. M. G., xv. pp. 758–772.

Written in a fine minute Naskh, within gold borders, with a small faded heading in the beginning. The headings are written in gold throughout.

The colophon, dated A.H. 811, runs thus :—

تمت الكتاب الغزليات . . . . جمادي الثاني سنه احدي
و عشر و ثمانماية

Presented by
Khurshîd Nawâb of Patna.

No. 148.

foll. 186; lines 14; size 9 × 6; 5½ × 2¾.

مهر و مشتري

MIHR-U-MUSHTARÎ.

Beginning:—

بنام پادشاه عالم عشق
که بر دلها نهد ذوق غم عشق

Different readings of the second parts of the first eight verses are given here on the margin. Comp. Rieu, p. 626; Sprenger, Oude Cat., p. 312; Ethé, Bodl. Lib. Cat., No. 811; Ethé, Ind. Office Lib. Cat., No. 1244, etc., where the second part of the above quoted verse differs in different MSS. See also the Cat. of Persian and Arabic MSS. in the Ind. Office Lib. (p. 31), by Dr. E. D. Ross and E. G. Browne, where the first eight bayts are altogether in a different metre.

The author of this romantic Maṣnawî, "Sun and Jupiter," Shams-ud-Dîn Muḥammad 'Aṣṣâr مولانا شمس الدين محمد عصار التبريزي a native of Tabrîz, flourished during the reign of the Îlqâni Sovereign Sulṭân Shaykh Uways (A.H. 757–776 = A.D. 1356–1374), and was a contemporary of the celebrated Salmân of Sâwah. 'Aṣṣâr, though a good poet of his time, never found favour in the eyes of the public, nor were his works appreciated by his contemporaries, for which the poet bitterly complains in the prologue of the present poem. 'Aṣṣâr further adds that, finding himself neglected, he went into solitude, till one of his friends, who visited him one night, encouraged him to complete his poetical works by adding to them a Maṣnawî. The poet reluctantly yielded to the request of his friend, to whom he related the story of Mihr-u-Mushtarî:—

پس انگه کردم از راه درایت
بمهر و مشتري با وي حکایت

Besides the present poem 'Aṣṣâr is said to have left many Qaṣîdas and Ġazals.

'Aṣṣâr's death is generally fixed in A.H. 784 = A.D. 1382.

The author of the Ṣuḥuf-i-Ibrâhîm, fol. 591[a], places the poet's death in A.H. 764 = A.D. 1362. But this seems improbable, since we learn from the epilogue that the poem was completed on Friday, the 4th Shawwâl, A.H. 778 = A.D. 1376.

بروز جمعه دال از ماه شوال
ز هجرت رفته حا و عین با ذال
قریب پنج ساعت رفته از روز
بوقت اختیار و فال فیروز

Other copies noticed in other catalogues bear 10th Shawwâl instead of 4th.

The Maṣnawî is said to contain five thousand one hundred and twenty distiches:—

که ابیات بدیعش را عدد چیست
بگویش پنج الفست و صد و بیست

fol. 10[b]. Begins the story:—

چنین دارم ز تاریخ کهن یاد
که در اصطهر شاهي بود باداد

Compare the catalogue by E. D. Ross and E. G. Browne (*ibid.*), where the second line correctly reads اصطخر instead of اصطهر (see Yâqût, vol. i., p. 299). For notices on the poet's life and other copies of the Maṣnawî, see the catalogues referred to above and Haft Iqlîm, fol. 130[a]; Makhzan-ul-Ġarâ'ib, fol. 523; Bahâristân, fol. 103[a]: Âtash Kadah, p. 49; Ouseley Biogr. Notices, 201–226; G. Flügel, i., p. 547; Cat. des MSS. et Xylographes, p. 359; J. C. Tornburg, p. 111; Pieper, Comment. de Mihri et Muschteri. amoribus, Berlin, 1839, and Stimmen aus dem Morgenlande, Hirschberg, 1850, pp. 266, 449. See also Ḥâj. Khal., vol. vi., p. 277.

A Turkish translation of the poem is noticed in the Paris Catalogue, No. 313, and in J. Aumer, Türkische Handschriften, No. 178.

foll. 44b, 93b, 127b and 162b of this MS. contain slightly faded illustrations in a good Persian style.

A note in white at the head of the illustration on fol. 44b runs thus:—

برسم كتابخانهٔ خاقان الاعظم ولي محمد بهادر خان خلد الله
تعالي ملكه

This Walî Muhammad was probably the second king of the Aştrâkhân Dynasty, who succeeded Bâqî Muhammad in A.H. 1014 = A.D. 1605, and reigned till A.H. 1017 = A.D. 1608.

Written in a beautiful and clear Nasta'lîq, within gold and coloured borders, with a small faded heading at the beginning.

Dated A.H. 1017.

Scribe محمود بن محمد مومن البخاري

According to Taqî Kâshî (Oude Cat., p. 26) the poet Nigâhî, of Arân, near Kâshân, who died in A.H. 979 = A.D. 1571, left in imitation of this مهر و مشتري a Maşnawî to which he gave the same title.

No. 149.

foll. 67; lines 14; size $10\frac{1}{2} \times 6$; $6\frac{3}{4} \times 3\frac{1}{2}$.

ديوان ركن الدين صاين

THE DÎWÂN OF RUKN-UD-DÎN ŞÂ'IN.

Beginning:—

ساقيا يك نفسم بي مئ و معشوق مدار
كه مرا بي مي و معشوق دمي نيست قرار

Rukn-ud-Dîn Harawî, better known as Rukn-i-Şâ'in مولانا ركن الدين هروي معروف به ركن صاين of Herât, flourished during the time of Sulțân Abû Sa'îd Bahâdur Khân (A.H. 716–736 = A.D. 1316–1335). After the death of this monarch Rukn-ud-Dîn entered the service of Sulțân Ţuġâ Tîmûr Khân (A.H. 737–753 = A.D. 1336–1352), who, to make up for his own want of education, eagerly sought the learned society of the poet. It is said that on one occasion the poet passed

some disparaging remark upon the aptitude of the monarch, who somehow or other overheard it, and caused the poet to suffer imprisonment for some time. Rukn-ud-Dîn subsequently became a favourite companion of Sulṭân Mubâriz-ud-Dîn Muḥammad al-Muẓaffar, the founder of the Muẓaffarî dynasty of Fârs, who ascended the throne in A.H. 713 = A.D. 1313, was deposed and blinded in A.H. 760 = A.D. 1358 by his sons Shâh Shujâ' (A.H. 760–786 = A.D. 1358–1384) and Shâh Maḥmûd (*d.* A.H. 776 = A.D. 1374), and died a prisoner in A.H. 765 = A.D. 1363. It is narrated in the Rauḍat-uṣ-Ṣafâ, vol. iv., p. 147, that on the occasion when Shâh Shujâ' and Shâh Maḥmûd went to seize their father Mubâriz-ud-Dîn, Rukn-ud-Dîn was the only person in attendance on that unfortunate monarch. In the midst of the horror the poet threw himself down from the upper floor and began to use abusive language towards Shâh Shujâ'. Rukn-ud-Dîn, however, narrowly escaped death from a severe wound inflicted by Shujâ', who on recognizing the poet begged his forgiveness and ordered the physicians to attend on Rukn-ud-Dîn. After his recovery Rukn-ud-Dîn attached himself to the services of Shâh Shujâ', but died shortly after while accompanying the prince to Yazd.

Taqî Kâshî's statement that Rukn-ud-Dîn Ṣâ'in and Rukn-ud-Dîn Harawî were two different persons (*vide* Sprenger, Oude Cat., p. 18, Nos. 91 and 94) is not supported by any of the poet's biographers. Moreover, we distinctly read in the Rauḍat-uṣ-Ṣafâ (*loc. cit.*) that Rukn-ud-Dîn Harawî was known among the poets as Rukn-i-Ṣâ'in مولانا رکن الدین هریوی که درمیان شعرا برکن صاین اشتهار دارد الخ

Daulat Shâh, p. 237, followed by the authors of the Âtash Kadah, p. 113, and the Makhzan-ul-Ġarâ'ib, fol. 274, says that Rukn-ud-Dîn was a Qâḍî's son of Simnân, and adds that besides the dîwân the poet has left a ده نامه. According to Taqî Auḥadî, f. 261, Rukn-ud-Dîn was a companion of Sayyid Ḥusaynî Sâdât (see No. 117 above) and of Shâh Sayyid Ni'mat Ullâh Walî (see No. 167 below). This statement is followed by Ârzû, who, however, calls the poet a native of Iṣfahân.

The poet died, as stated by the author of the Ṣuḥuf-i-Ibrâhîm, fol. 343ᵃ, in A.H. 764 = A.D. 1362.

For further notices on the poet's life see, besides the references mentioned above, Ḥabîb-us-Siyar, vol. iii., Juz. 2, p. 25; Haft Iqlîm, fol. 189ᵃ, etc.

The dîwân consists mostly of Qaṣîdas and a few Qiṭ'as, Ġazals, Fards and Rubâ'îs, without any alphabetical arrangement. Most of the Qaṣîdas are devoted to the praise of Ġiyâṣ-ud-Dîn bin Rashîd-ud-Dîn (Wazîr of Sulṭân Abû Sa'îd) and Mubâriz-ud-Dîn. Some satirical poems are addressed to Abû Isḥâq (A.H. 742–754 = A.D. 1341–1353), his

Wazîr Shams-ud-Dîn Muḥammad bin Ṣâ'in and to Shâh Maḥmûd, brother of Shâh Shujâ'.

Copies of Rukn-i-Ṣâ'in's dîwân are very rare.

Written in a clear Nasta'lîq, within gold borders, with a finely decorated heading, and a double-page illumination in the beginning.

Dated Ṣafar, A.H. 883.

No. 150.

foll. 14; lines 15; size $6\frac{3}{4} \times 3\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

دیوان علي همداني

DÎWÂN-I-'ALÎ-I-HAMADÂNÎ.

A small collection of the religious and mystical poems of Sayyid 'Alî of Hamadân.

Beginning:—

اي گرفتاران عشقت فارغ از مال و منال

والهان حضرتت را از خود و جنت ملال

Cf. Rieu ii., p. 825[a], iii., where the last word ملال is wrongly substituted by منال.

Amîr Sayyid 'Alî bin Shihâb-ud-Dîn al-Hamadânî, امير سيد علي الملقب به علي الثاني الهمداني بن شهاب الدين بن محمد الحسيني known as 'Alî II., one of the most distinguished saints of his age and founder of a Ṣûfî sect, was born on the 12th Rajab, A.H. 714 = A.D. 1314. He was a direct descendant of the prophet, and for his full pedigree we refer to the Mastûrât in Ethé, Ind. Office Lib. Cat., No. 1850; the Khulâṣat-ul-Manâqib in Ethé, Bodl. Lib. Cat., No. 1264, and the Majâlis-ul-Mu'minîn, fol. 373[a]. Dr. Ethé, in his Bodl. Lib. Cat., *loc. cit.*, in noticing the aforesaid Khulâṣat-ul-Manâqib, says that it was compiled by Sayyid 'Alî himself, while the author of the Majâlis-ul-Mu'minîn, *loc. cit.*, is of opinion that the author of the said work was Maulânâ Nûr-ud-Dîn Ja'far al-Badakhshî, a very learned pupil of Sayyid 'Alî.

Sayyid 'Alî was the disciple of Shaykh Sharaf-ud-Dîn Mahmûd of Mazdaqân (in Ray), but also received his spiritual instructions from Shaykh Taqî-ud-Dîn 'Alî Dûstî, whose principles he generally followed. After Taqî-ud-Dîn's death Sayyid 'Alî reverted to his former master, and at his instruction he travelled all over the Moslem world, gathering a large number of followers from every quarter. He went to Kashmîr, according to the Mastûrât (see Ethé, Ind. Office Lib. Cat., *loc. cit.*), in A.H. 741 = A.D. 1340 (but Dr. Rieu, p. 447, places this event in A.H. 781 = A.D. 1379), where almost all the inhabitants of that city flocked round him and became his disciples. A saint with an immense fame, at the head of a large number of Darwîshes, he was highly respected by the kings and nobles of his time and was almost worshipped by his followers. On his way to Persia from Kashmîr, Sayyid 'Alî died on the 6th Dulhijjah, A.H. 786 = A.D. 1374, at the age of seventy-three, and was buried in Khuttilân. It is said that at the time of his death he uttered the words بسم الله الرحمن الرحيم which formed the chronogram of his death.

Other Persian works by Sâyyid 'Alî are:—

ذخيرة الملوك, the well-known work on ethics and politics (see Rieu, p. 447; G. Flügel, iii., p. 284; Ethé, Bodl. Lib. Cat., Nos. 1451–1453; W. Pertsch, Berlin Cat., p. 7, No. 5; C. T. Tornberg, p. 290; Cat. Codd. Or. Lugd. Bat., iv., p. 220, etc.); حل النصوص, a commentary on the well-known mystic work فصوص الحكم of Ibn-i-'Arabî, who *d.* A.H. 638 = A.D. 1204; مشارق الاذواق, a commentary on the wine-qasîdah of 'Umar Ibn-ul-Fârid, who died in A.H. 786 = A.D. 1385; رسالة الاصطلاحات, a treatise on Sûfic terms and expressions (see W. Pertsch, Berlin Cat., p. 275, No. 4); the mystical treatise خلاصة المناقب composed in A.H. 778 = A.D. 1376; علم القيافه, or Physiognomy (see Ethé, Bodl. Lib. Cat., No. 1241, 28); letters (see Rieu ii., p. 835[b], No. IV.); for small mystical tracts (see Rieu ii., p. 836[a]; W. Pertsch, No. 9, 7; Berlin Cat., pp. 235, 5; and 379, 2; Fleischer, Cat. Dresden, No, 198, 20, etc.); ده قاعده, or ten rules of contemplative life (see Rieu ii., p. 829[a], No. XI, and G. Flügel iii., p. 420). Some of Sayyid 'Alî's works are also noticed in Blochet's Cat. des Manuscrits Persans, Paris, Nos. 156–57. On Arabic works of Sayyid 'Alî, see Arabic Cat. of the British Mus., p. 406; Loth, Arabic Cat., pp. 94 and 195; Rieu Supplement, p. 12, etc.

For further notices on Sayyid 'Alî's life and his works, see, besides the references given above, Habîb-us-Siyar, vol. iii., Juz 3, p. 87; Nafahât-ul-Uns, p. 515; Daulat Shâh, p. 325; Haft Iqlîm, fol. 277[a]; Taqî Auhadî, fol. 478[a]; Majma'un Nafâ'is, vol. ii., fol. 306[a]; Riyâd-ush-

Shu'arâ, fol. 263[b]; Makhzan-ul-Ġarâ'ib, fol. 548; Miftâḥ-ut-Tawârîkh, p. 143; Majma'ul-Fuṣaḥâ, vol. i. p. 340, etc. See also Ḥâj Khal., vol. iv., p. 426, and Rieu, p. 447.

Written in a clear Nasta'lîq, within gold and coloured borders, with an ordinary small frontispiece.

Not dated, apparently 16th century.

No. 151.

foll. 201; lines 15; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

دیوان حافظ

DÎWÂN-I-ḤÂFIẒ.

The lyrical poems of the celebrated Ḥâfiẓ of Shîrâz.

This extremely rare MS. is no doubt one of the most valuable possessions of this library. It bears numerous marginal notes in the handwriting of the emperors Humâyûn and Jahângîr, who, after consulting the odes (according to a popular belief of the Muhammadans, they reveal the hidden secrets of fate like an oracle), have made notes on the margin which explain in most instances the particular reasons for consulting the odes and the results that followed after consulting them. There is an autographic note on a fly-leaf at the end by Sulṭân Ḥusayn Bâyaqrâ.

It seems proper to mention here that in pursuance of an old and popular belief, the Muhammadans occasionally take omens from passages of the Holy Qurân, the Ṣûfic Maṣnawî of Jalâl-ud-Dîn Rûmî and the mystic poems of Ḥâfiẓ. In ancient times the Romans and the Arabs used to take omens from the flights and cries of birds and from many other incidents; but such auguries were discouraged among the Arabs by the introduction of Islâm. In the middle ages of Christendom the Iliad and the Odyssey of Homer continued to be regarded with high veneration. Verses from the poems were selected at random and men's destinies were foretold. This belief developed to such an extent that the physicians of the time freely recommended, as a remedy for ague, the placing under the patient's head every night of a copy of the fourth book of the Iliad.

Notwithstanding the difference of opinions among the Muhammadan jurists as to the legality of taking omens from a book or an incident, the dîwân of Ḥâfiẓ has gained the widest popularity as a book to be consulted by those who seek to look into the future, and as such has been the subject of numerous compositions. Ḥâj. Khal., vol. iii., p. 272, says that Muḥammad bin Shaykh Muḥammad al-Harawî wrote a treatise on the omens taken from the dîwân of Ḥâfiẓ, mentioning the occasions on which the odes were consulted and the results that followed. The same Ḥâj. Khal. further states that Kafawî Maulâ Ḥusayn, who died after A.H. 980 = A.D. 1572, also wrote a treatise in Turkish on the omens of the poems of Ḥâfiẓ, illustrating the discussions with beautiful anecdotes.

There seem to be various ways of taking omens from the dîwân of Ḥâfiẓ. The most common way is to take an omen from the verse which first meets the eyes of the person consulting the dîwân. In some cases the entire Ġazal to which that particular verse belongs, serves the purpose of an omen. Some people take the omen from the maṭla' or the first verse of a Ġazal opened at random; while others count forward from the maṭla' and take the omen from the seventh verse. Mehdî 'Alî Khân, the author of the Târîkh-i-Nâdirî, fol. 66[a], under the year A.H. 1142 = A.D. 1729, while narrating the story of Nâdir Shâh's taking an omen from the poems of Ḥâfiẓ, quotes the following two verses of the poet which met Nâdir's eyes on opening the dîwân:—

اگر چه باده فرح بخش و باد گل بیز است
ببانگ چنگ مخور مي که محتسب تیز است
عراق و فارس گرفتي بشعر خوش حافظ
بیا که نوبت بغداد و وقت تبریز است

It will be seen that the second verse, according to which Nâdir acted and conquered Fârs and Baġdâd, is the seventh verse of the Ġazal which begins with the first verse.

One very interesting way of taking omens from the poems of Ḥâfiẓ is given thus at the end of the copy, No. 155.

ترکیب فالنامه حضرت خواجه حافظ — نیت در دل داشته
فاتحه بنام حضرت خواجه حافظ و شاخ نبات خوانده بعمل
آرد فال نیك یا بد معلوم خواهد شد — در خانه از خانها انگشت
نهد و آن خانه را گذاشته شمار نماید نهم خانه را حرف نویسد

باينطور تمام نقش هرگاه تمام شود از سر نقش همان طور حروف
نهم نويسد مكر بالا اينحرف را تا كه انگشت نهاده بود همه ها
جمع كند مصرع سر غزل بر مي آيد

ف	و	ا	ر	ر	ا	خ	ب	ي	ك	ر	ط	ك	م	م
ز	ب	ز	ز	ن	ر	ت	ي	ل	ا	ح	ا	ي	ر	ا
ا	ا	ا	غ	ن	ا	ي	ا	م	ت	ي	ب	م	ب	ع
ت	ا	ر	م	ا	د	ا	ي	ن	م	م	ك	ن	ط	و
ز	ر	ا	د	ا	و	د	ي	م	ن	ي	ه	ز	د	ن
م	ت	ل	ا	و	د	ل	ف	ي	ز	ز	ك	د	و	د
م	و	ن	ر	خ	د	ي	م	خ	ر	ج	ك	غ	ر	م
ت	ي	ي	ا	ا	و	ك	د	د	ب	پ	ر	خ	ن	ن
ه	ل	ن	ت	و	ا	ب	و	ن	ن	ي	ا	ف	خ	د
غ	م	ن	و	ر	ه	ك	ب	ك	ا	د	م	س	ف	ش
خ	ن	ب	ا	ك	پ	م	ا	ش	ي	خ	ر	ش	ت	س
ي	م	د	س	ي	و	ا	د	خ	د	ا	ر	ت	ز	ا
ا	د	م	ه	پ	خ	ط	م	ي	ر	ا	ر	ن	ه	ت
و	ا	ي	ب	ن	م	ا	پ	ب	ر	ي	و	ل	ه	ب
م	ز	ش	د	ر	ف	م	م	ش	ي	و	ن	ي	ب	ك

A person places his finger on one of the letters. He begins counting from the next letter and counts nine. The ninth letter will be one of the letters of a word in a hemistich. He counts nine again, and takes the ninth letter, and so on until he reaches the letter upon which he first placed his finger. He will then have all the letters of all the words of the first hemistich of a maṭla‘ and in their proper order; and all he will have to do will be to decide which is the first word of the hemistich, because the first-found letter will not necessarily have been the first of the first word, but it may have been a letter in the middle of one of the

words. The hemistich thus obtained, when added to the second part, which can easily be found in the dîwân, will serve the purpose of an omen. For instance, if the finger is placed on the 157th letter, that is ش; leaving it out and counting from the next, every ninth letter is taken. These letters will stand thus:—

ا و ر م ب ك ف | ط ا ل ع ا ك ر م د د ك ن د د ا م ن ش

That is to say,

اورم بکف | طالع اکر مدد کند دامنش

Now if a little discretion is used it will be found that these letters, beginning from the printed line, form the following maṭla' of Ḥâfiẓ:—

طالع اگر مدد کند دامنش آورم بکف

and the second part,

گر بکشم زهي طرب ور بکشد زهي شرف

can be found in the dîwân.

The name of Ḥâfiẓ is familiarly known to all Persian students as "Lisân-ul-Ġayb," or "The Voice of Mystery." In connection with this title, the author of the Natâ'ij-ul-Afkâr (a very modern work) relates the following interesting story. That on the death of Ḥâfiẓ, people, on account of his apparent sinfulness, objected to approach his bier. It was then decided that scattered verses from his odes, written on separate slips of paper, should be placed in a vessel and one drawn out by an unlettered child, and the dispute be decided by the sense of the verse. This was done, and the slip containing the following verse was drawn:—

قدم دریغ مدار از جنازهٔ حافظ
که گرچه غرق گناهست میرود به بهشت

All accepted the omen of this verse and offered prayers for him. So, the author of the above-named work says, from that very day Ḥâfiẓ became known as "Lîsân-ul-Ġayb." But this story seems to be quite unfounded; as Muḥammad Gulandâm, who was a friend and contemporary of Ḥâfiẓ, and who collected and prefaced the poet's dîwân after his death, does not designate the poet by any such title as "Lisân-ul-Ġayb"; nor does he make even the slightest reference to this title. It seems almost certain that during his lifetime and for some years after his death Ḥâfiẓ was not called "Lisân-ul-Ġayb" or "Tarjamân-ul-

Asrâr." In the MS. copy of مجمل فصيحي (No. D. 278 in the Asiatic Society of Bengal), in which the historical accounts from the beginning of the world down to the author's time (the last date mentioned is A.H. 845 = A.D. 1441) are arranged in chronological order, the author, who calls himself in the preface احمد بن محمد يحيي معروف به فصيح خوافي under the year A.H. 792 = A.D. 1389, designates Ḥâfiẓ as مولاناء اعظم افتخار الافاضل شمس الملة و الدين محمد الحافظ الشيرازي and does not mention the poet's name with either of the above titles. Even 'Abd-ur-Razzâq of Samarqand, (*d.* A.H. 887 = A.D. 1482), in his Maṭla'-us-Sa'dayn (composed in A.H. 875 = A.D. 1470) does not designate the poet with any such titles. But the celebrated Jâmî, in his Nafaḥât-ul-Uns (composed in A.H. 875 = A.D. 1470) distinctly designates Ḥâfiẓ as لسان الغيب و ترجمان الاسرار ; while in his Bahâristân (composed A.H. 892 = A.D. 1436) the same Jâmî tells us that, as the verses of Ḥâfiẓ flowed spontaneously without exertion as if they had come from the other world, he is called "Lisân-ul-Ġayb" *; but this explanation of Jâmî is very reasonably disputed in the Khazâna-i-'Amirah by Âzâd of Bilgrâm, who conceives that a better reason for the term "Lisân-ul-Ġayb" might be adduced from the fact that the poet's odes, when consulted, reveal the hidden secrets of fate like an oracle; and the learned biographer quotes the following verse of a well-known poet in support of his view :—

مردان خاك هم خبر از آسمان دهند
فال كلام حافظ شيراز كن لحاظ

Mirzâ Mehdî Khân relates that Nâdir Shâh, after expelling the Afgâns from 'Irâq and Fârs, went to visit the tomb of Ḥâfiẓ. At this time Shâh Ṭahmâsp wished to send Nâdir to Âdarbaijân, while the people of Khurâsân wished him to return to their own country. In this dilemma Nâdir consulted the dîwân of Ḥâfiẓ, and the following verse met his eye at once—

عراق و فارس گرفتي بشعر خوش حافظ
بيا كه نوبت بغداد و وقت تبريز است

---

* Dr. Steingass, in his Persian-English Dictionary, while explaining the term لسان الغيب, says that this title was given to Ḥâfiẓ by Sa'dî. In this the learned doctor commits a grave chronological error. Ḥâfiẓ was not born until many years after the death of Sa'dî, which took place in A.H. 691 = A.D. 1291.

Nâdir followed the orders of the oracle and succeeded in taking possession of Baġdâd and Tabrîz.

I have already cited sufficient evidence to prove the general faith in the dîwân of Ḥâfiẓ as a work to be consulted as an oracle, and have shown that kings, nobles, and even scholars took omens from the odes in moments of suspense and dilemma. In his memoirs, p. 188 (Sayyid Aḥmad's edition), Jahângîr himself says that on several occasions he consulted the odes of Ḥâfiẓ, and that the results which followed were exactly according to the sense of the verse. I quote here the emperor's own words:—

در بسیاري از مطالب بديوان خواجه رجوع نموده ام و بحسب اتفاق انچه بر امده نتيجه مطابق همان بخشيده و کم است که تخلف نموده

Moreover, this precious copy of the dîwân, which bears marginal notes in the handwriting of the emperors Humâyûn and Jahângîr, indicating in most instances the reasons for and the results of consulting the odes, is a strong evidence in support of the faith in the oracles of Ḥâfiẓ's odes.

Unfortunately portions of some of these valuable marginal notes have been cut through by the foolish binder. I have, however, made attempts to replace the original words. I have also made an attempt to corroborate the statements of these notes from historical accounts obtained from original sources, such as: (1) The Akbar Nâmah of Abul Faḍl; (2) The Muntakhab-ut-Tawârîkh of Badâûnî; (3) Tuzuk-i-Jahângîrî, or the memoirs of Jahângîr, completed in A.H. 1033 = A.D. 1623; (4) The Târîkh-i-Salîm Shâhî, or the apocryphal memoirs of Jahângîr; (5) The Iqbâl Nâma-i-Jahângîrî, composed in A.H. 1037 = A.D. 1627, by Musta'id Khân; (6) The Maâṣir-i-Jahângîrî, composed in A.H. 1040 = A.D. 1630, by Kâmgâr Ḥusaynî; (7) The Târîkh-i-Humâyûnî, composed in A.H. 995 = A.D. 1586, by Jauhar, and other works of less importance.

These marginal notes are as follows:—

Note I. on fol. 24[b].

This note in its original form reads thus:—

. . . اي نور حشمي شاه . . . شاديم اميد که از تفرقه امان ايد

This can be correctly read as follows:—

براي نور چشمي شاه خرم کشاديم اميد که از تفرقه امان آيد

This note bears no date, and no satisfactory reason for taking the omen is mentioned in the note. But the title شاه and the words امید که از تفرقه امان آید ("I hope that the separation will come to an end") enable us to ascertain the time when this omen was taken.

In the eighth year of Jahângîr's reign (A.H. 1022 = A.D. 1613), when Khurram was sent against the Rânâ, the prince is designated by the author of the Iqbâl Nâmah, p. 72, as Sulṭân Khurram سلطان خرم را ..... بدان صوب دستوري فرمودند

In the eleventh year of Jahângîr's reign we are told that on the last Friday of Shawwâl, A.H. 1025 = A.D. 1616, the emperor gave Sulṭân Khurram the title of Shâh Khurram شاه خرم, and ordered him to march for the conquest of the Deccan. The author of the Iqbâl Nâmah, p. 90, in connection with this title says that from the time of Tîmûr till that time no prince had ever received such a title.

ناگزیر شاهزادهٔ جوان بخت جهانکشاي سلطان خرم را که مجددا فتح رانا نموده بودند . . . بفتح دکن نامزد فرمودند[و] بخطاب والا شاهي که از زمان صاحبقران گیتي ستان تا حال به هیچ شاهزاده تجویز نشده لطف فرمودند و به شاه خرم ممتاز ساختند

See also Tuzuk, p. 167; Maâṣir-i-Jahângîrî, fol. 92[a].

Again, in the twelfth year of Jahângîr's reign we are told that after the conquest of the Deccan, Khurram came from Burhânpûr and paid his respects to Jahângîr at Mandû on Saturday, the 11th of Shawwal, A.H. 1026 = A.D. 1617, and that as a reward for this conquest the prince received the title of Shâh Jahân شاه جهان. The author of the Iqbâl Nâmah, p. 104, thus refers to this:—

پیش ازین بجلدوي فتح رانا بیست هزاري ذات و ده هزار سوار بنواب قدسي القاب شاهزاده بلند اقبال مرحمت شده بود چون به تسخیر دکن رایت عزیمت بر افراشتند خطاب شاهي ضمیمه سائر مراحم گشت اکنون بجلدوي این خدمت شایسته منصب سي هزاري ذات و بیست هزار سوار و خطاب شاهجهاني عنایت شد

See also Tuzuk, p. 195; Maâṣir-i-Jahângîrî, fol. 100[b].

The date on which the omen was taken may be held to fall within the period when Khurram held the title of Shâh and before he became known as Shâh Jahân, that is, between the end of Shawwal 1025, and the 11th of Shawwal 1026, and this is the period in which a long separation took place between Jahângîr and Khurram. That Jahângîr keenly felt the pain of this separation, the extent of which is particularized by the emperor himself as covering a period of fifteen months and eleven days, can be ascertained from the following words which give expression to the emperor's intense joy in receiving Khurram on his return :—

و بتاريخ روز مبارك شنبه هشتم مهر ماه الهي سنه دوازده جلوس موافق يازدهم شهر شوال سنه هزار و بست و شش هجري بعد از گذشتن سه پهر و يك گهري در قلعه ماندو بمباركي و فرخي سعادت ملازمت دريافت مدت مفارقت پانزده ماه ويازده روز كشيد بعد از تقديم اداب كورنش و زمين بوس بالاي جهروكه طلبيدم و از غايت محبت و شوق بي اختيار از جاي خود برخاسته در آغوش عاطفت گرفتم چندانكه او در اداب و فروتني مبالغه نمود من در عنايت و شفقت افزودم و نزديك حكم نشستن فرمودم الخ

Our conclusion is that it was during this separation that Jahângîr consulted the dîwân, and that he was consoled by the sense of the following verse :—

چشم بد دور كز آن تفرقه خوش باز آورد
طالع نامور و دولت مادر زادت

It is the fifth verse of the ode beginning with the line :—

ساقيا آمدن عيد مبارك بادت
وان مواعيد كه كردي مرواد از يادت

The ode here consists of seven verses. (Brock, No. 75.)

Note II., fol. 38a.

اين غزل خاصه اين بيت تفاءل همايون شد چند بار

"This ode, and particularly this verse, has several times proved to be a good omen."

The ode referred to in the note consists of nine verses, and begins thus:—

بیا که رایت منصور بادشاه رسید

نوید فتح و بشارت بمهر و ماه رسید

Brock, No. 277.

The particular line from which the omen is taken is the fourth verse of the above Ġazal:—

عزیز مصر برغم برادران غیور

ز قعر چاه برامد باوج ماه رسید

This undated note does not mention the reason why the omen was taken, nor does it enable us to ascertain its author.

The handwriting of this note very closely resembles that of the note No. III. (on fol. 67ᵇ), which is unmistakably that of the emperor Humâyûn. Moreover, as it is said that the verse proved a good omen, and as the verse is an allusion to Joseph's success, in spite of the hostility of his brothers, we have good reason to believe that the author of this note is no other than Humâyûn. It was owing to the hostile actions of his brothers, Mirzâ Kamrân, Mirzâ 'Askarî and Mirzâ Hindâl, that this emperor, after having been defeated by Shîr Shâh in A.H. 947 = A.D. 1443, had to leave India and take shelter in Persia under Shâh Ṭahmâsp. On his return from Persia Humâyûn had severe struggles with his brothers, whom he completely subjugated and regained the throne of India in A.H. 962 = A.D. 1554. It was most probably during these struggles that the emperor took this omen.

Note III., fol. 67ᵇ.

This note distinctly reads thus:—

از فال مصحف که ربك برامد از دیوان حافظ این شاه بیت
آمد و چندین بار ابیات مناسب آمده که اکر شرح انها شود کتابي
شود انشا الله تعالي چون فتح ولایات شرقي و مبارزان آن دیار
بامر کردکار شود نذر خوبي بخواجه لسان الغیب فرستاده شود و

جمع ان تفالات نیز رقم کرده شود بمنه و توفیقه شب دو شنبه
هجد هم ذي حجه سنه ۹۶۲ در شهر دینپناه تحریر یافت و السلام

This note, dated A.H. 962 (A.D. 1554), is written in a bold, steady Naskh, and is quite different from the handwriting of Jahângîr, which is only a crude and unsteady Nasta'lîq.

Humâyûn's historians unanimously testify to his firm belief in omens. These he drew from passages of the Qurân, the poems of Ḥâfiẓ, and from various incidents. In the above note the emperor himself says that on many an occasion he took omens from the poems of Ḥâfiẓ, and that on this particular occasion he also consulted passages of the Qurân. We are told that when this emperor, after blinding Kâmrân in A.H. 960 = A.D. 1552, intended to march against Kashmîr, he took an omen from the Qurân, and the سورهٔ یوسف (12th Sûrah) met his eye, and that, having been convinced by Khwajah Ḥusayn Marwî and others, that this was a bad omen, the emperor gave up the idea of invading Kashmîr at that time. See Ṭabaqât-i-Akbarî; Akbar Nâmah, vol. i., p. 329; Iqbâl Nâmah, vol. i., fol. 137b. Again, we are told that on the day (middle of Ḍulḥijjah, A.H. 961 = A.D. 1553) when the emperor was setting out for the conquest of Hindûstân, he consulted the dîwân of Ḥâfiẓ as an oracle, and the following verse encouraged him to undertake the enterprise :—

دولت از مرغ همایون طلب و سایهٔ او
زانکه با زاغ و زغن شهپر دولت نبود

Some copies read همت instead of دولت in the second hemistich.
The author of the Iqbâl Nâmah, vol. i., fol. 143b, refers to this :—

و همان روز بدیوان لسان الغیب تفاول جسته باین بشارت
فتح و فیروزي یافتند — دولت از مرغ الخ

See also Akbar Nâmah, vol. i., p. 340.

The verse quoted above is the fourth verse of the ode, which begins thus on fol. 47a of this copy :—

خستگانرا چو طلب باشد و قوت بنود
گر تو بیداد کني شرط مروت بنود

Brock, No. 216.

Now the شاه بیت from which the omen is taken, and to which reference is made in the note, is the following:—

لظر بر قرعهٔ توفیق و یمن دولت شاهست
بده کام دل حافظ که فال بختیاران زد

It is the eighth verse of the ode beginning with the line:—

سحر چون خسرو خاور علم بر کوهساران زد
بدست مرحمت یارم در امیدواران زد

(Brock, No. 276.)

The date of taking this omen, *e.g.* A.H. 962 (A.D. 1554), at once recalls the fact that it was during this memorable year that Humâyûn had to make desperate attacks to regain the throne of India.

The historians of Humâyûn's reign, as I have mentioned above, very often give references to the omens which the emperor took on several occasions, but none of them say anything about this particular omen which Humâyûn took from the شاه بیت quoted above. The note was written in Dulhijjah 962 at Dehlî (شهر دینپناه). It would be of interest to explain the position of Humâyûn at that time.

In the middle of Dulhijjah, A.H. 961 = A.D. 1553, the preceding year, Humâyûn had set out from Kâbul for the conquest of Hindûstân. Towards the end of Muharram, A.H. 962, he came to Bikrâm and thence passed to Nîlâb. On the 2nd of Rabî' II. he reached Lâhûr. He arrived at Sirhind on the 7th of Rajab, and, after defeating Sikandar Shâh on the 2nd of Sha'bân, reached Dehlî in triumph in the beginning of Ramadân. As the note is dated 18th Dulhijjah, it is evident that he wrote this note three and half months after his arrival at Dehlî.

Even after the conquest of Dehlî, Humâyûn had to suppress several rebellions. 'Âdilî held Bihâr, Jaunpûr and great part of the country east of the Ganges. Sultân Muhammad Khân Sûr, the then governor of Bengal, who marched against 'Âdilî and spread his detachments over Jaunpûr (a province of the ممالك شرقي), was defeated by 'Âdilî with the assistance of his general Hîmû and was heard of no more. Such was the state of affairs in the ممالك شرقي when Humâyûn regained the throne of India in A.H. 962. So we may conclude that Humâyûn at this time was planning to settle affairs in Bengal, and that for this reason he consulted the dîwân.

Note IV., fol. 67[b].

This note in its present form runs thus:—

. . . . حمىر ىرمىر رانا رفىه ىودم در سكار . . . ىد الماس
ىراسده ار سرمں افىاد . . . ىكوں اں را حوب ىد اىسىه ىفال . . .
دىوان حواحه ىمودم اىں عرل ىرامد و رور دىكر ىعوىد ىىدا ىىد
حرّرة ىور الدىں حهاىكر اىں اكىر ىادساه عارى فى ماه محرم
سىه ١٠٢٤

It can be read thus:—

در اجمير بر سر رانا رفته بودم — در شكار تعويذ الماس
تراشيده از سر من افتاد شگون اين را خوب ندانسته تفاول
بديوان خواجه نمودم اين غزل برامد و روز ديگر تعويذ پيدا شد
حرره نور الدين جهانگير ابن اكبر بادشاه غازي في ماه محرم
سنه ١٠٢٤

In this note Jahângîr says that during a shooting excursion he lost the brilliant diamond amulet, and that for this reason he consulted the dîwân of Ḥâfiẓ.

Jahângîr was at the time at Ajmîr in order to have a closer control over the operations against the Rânâ. He started from Dehlî on the 2nd of Sha'bân, A.H. 1022 = A.D. 1613, the eighth year of his reign, and entered Ajmîr on the 5th of Shawwâl. Even after the submission of the Rânâ in Bahman, A.H. 1023 = A.D. 1614, Jahângîr was staying at Ajmîr. While there the emperor spent most of his time in shooting; and minute details of his shooting excursions are given in the histories and particularly in the Tuzuk.

In one place (Tuzuk, p. 125) Jahângîr says:—

غره اسفندار مز مطابق دهم محرم سنه ١٠٢٣ به شكار نيله گاو از
اجمير بر امدم روز نهم معاودت نمودم و بچشمهٔ حافظ جمال كه در
دو كروهي شهر واقع است منزل نمودم و شب جمعه را در
انجا گذرانيده اخر روز به شهر داخل شدم درين بست روز ده
نيله شكار شد

Again in the Tuzuk, page 135, he says :—

سیوم اسفندار مز (محرم سنه ۱۰۲۴) باجمیر از شکار معاودت واقع شد هفتدهم بهمن تا غایت تاریخ مذکور که ایام شکار بود یك ماده شیر با سه بچه و سیزده نیله گاو شکار شد

But on none of these occasions does the emperor or his historians give any reference to his losing the diamond amulet. If he wrote this note (which he evidently did at a time when he was no longer staying at Ajmîr, as the words رفته بودم in the note would suggest) shortly after taking the omen, it may be held that he lost the diamond amulet during the shooting excursion to which he alludes in the Tuzuk, p. 135, quoted above.

The ode from which the emperor took the omen consists of ten verses, and begins thus :—

ستارهٔ بدرخشید و ماه مجلس شد
دل رمیدهٔ ما را رفیق و مونس شد

(Brock, No. 241.)

On the margin, towards the left of this ode, is the following note :—

فال که بجهت الماس کشوده بودم

Note V., fol. 73a.

Reads thus :—

فرزند خرم را بر سر رانا تعین . . . . خود در اجمیر نزول اجلال داشتیم . . . . کار برو ثنك سد اختیار . . . ندکی . . . . هسور حىر دىدں او برىسیده ىود . . . . به لسان الغیب حافظ ىمودم ا . . . . غزل بر آمد و بعد از د . . . روز خبر رىسید که رانا خرم . . . . . ملازمت کرد در محرم سنه ۰۲۴ حرره نور الدىں حها . . .

Should be read thus :—

فرزند خرم را بر سر رانا تعین نموده خود در اجمیر نزول اجلال داشتیم چون کار برو تنگ شد اختیار بندگي نمود هنوز

خبر دیدن او نرسیده بود که تفاول به لسان الغیب حافظ نمودم
این غزل بر امد و بعد از دو روز خبر رسید که رانا خرم را
ملازمت کرد در محرم سنه ۱۰۲۴ حرره نور الدین جهانگیر

The reference of this note is to that memorable occasion of the subjugation of Rânâ Amarsingh. Prior to this time the Rânâs of Udaypûr had never been subdued by the kings of Dehlî, and although Akbar had an army constantly employed against the Rânâ, he could not gain any considerable advantage. In A.H. 1022 = A.D. 1613 Jahângîr sent Khurram against the Rânâ. After arriving at Udaypûr, the capital of the Rânâ, in 1023 (A.D. 1614), Khurram sent troops to all parts of the country and so completely hemmed the Rânâ in the mountains that all supplies were cut off. In the meantime a malignant disease played havoc among the Rânâ's soldiers and they began to desert him. Thus reduced to extremities, and afraid of becoming a prisoner in the hands of the Mugals, the Rânâ sent two of his principal servants to the prince to intimate that he was willing to make submission provided that he was assured of honourable terms. So Khurram sent Mullâ Shukr Ullâh (who shortly after was honoured with the title of Afḍal Khân) and Sundar Dâs (afterwards Rây Râyân), to the Rânâ with honourable promises. When Khurram heard the news of the Rânâ's arrival he sent several of his nobles to receive the chief. On Sunday the 26th of Bahman, A.H. 1023, the Rânâ with his sons and attendants paid homage to Khurram at Gogunda. In his Tuzuk, p. 134, Jahângîr says that at the end of the above month, while he was engaged in shooting outside Ajmîr, he received the news of the Rânâ's submission to Khurram.

اواخر این ماه که در بیرونهای اجمیر بشکار مشغول بودم
محمد بیگ ملازم فرزند بلند اقبال سلطان خرم رسید و
عرضداشت آن فرزند گذرانیده معروض داشت که رانا با
پسران شاهزاده را ملازمت نمود

Now, as in the note Jahângîr says that two days after taking the omen he received the news of the Rânâ's submission, it necessarily follows that he consulted the dîwân between the 26th and the last day of the month of Bahman, A.H. 1023 (A.D. 1614).

Jahângîr made this note at a later period, as would appear from the date Muḥarram, A.H. 1024 (A.D. 1615).

The Gazal from which the omen is taken consists of eight verses, and begins thus :—

کنونکه در چمن آمد گل از عدم بوجود
بنفشه در قدم او نهاد سر بسجود
بنوش جام صبوحي بنالهٔ دف و چنگ
ببوس غبغب ساقي بنغمه ني و عود

(Brock, No. 121.)

Note VI., fol. 81[b].

Portions of this note have been hopelessly cut through by the binder. The characteristic crudeness of Jahângîr's handwriting makes any note of his difficult to read. This note is more difficult to decipher than most; and the crooked position of the lines, and the shakiness of the letters suggest that the note must have been written when the emperor was under the influence of wine. In his Tuzuk, p. 151, the emperor himself admits the bad results of his excess in drinking, and says that while intoxicated his hand trembled so much that he could not hold the wine-cup to his lips but was helped by another.

. . . کار بجائي کشید که در خمارها از بسیاري رعشه و لرزیدن
دست پیاله خود نمي توانستم خورد بلکه دیگران میخوراندند

The note in its existing form runs thus :—

. . . . ىب کس حان عالم که حافط . . . . نام داسب کساده
نودنم . . . . ن عالم را ىس داراى . . . . ن ىه اىلحى کرى
قرساده نودنم

I have deciphered the note thus :—

بجهت کس خان عالم که حافظ حسن نام داشت کشاده بوديم
خان عالم را پیش داراي ایران بایلچي گري فرستاده بوديم

The words کس خانعالم evidently mean "the man or the servant of Khân 'Âlam; for in a MS. copy of this library called Jahângîr Nâmah, fol. 28[b], we read :—

بعد از پنج ماه پدر من کس پیش او فرستاد الخ

I had much difficulty in ascertaining the name حسن cut off after the word حافظ. In the histories of the emperor's reign there is very seldom to be found a name with the title of حافظ. Once in the Tuzuk, p. 274, we meet the name of one Ḥâfiẓ Ḥasan, who, we are distinctly told, was the servant of Khân 'Âlam. We read that on the 20th of the month of Tîr, A.H. 1028 = A.D. 1618, this Ḥâfiẓ Ḥasan came with a letter from Shâh 'Abbâs to Jahângîr, and presented him on behalf of Khân 'Âlam with a very valuable sword which he had received from Shâh 'Abbâs.

درین تاریخ حافظ حسن ملازم خانعالم با مکتوب مرغوب گرامي برادرم شاه عباس و عرضداشت آن رکن السلطنت بدرگاه پیوست و خنجر قبضه دندان ماهي جوهر دار سیاه ابلق که برادرم بخانعالم لطف نموده بودند چون نفاست تمام داشت بدرگاه فرستاده بود از نظر گذشت

Mirzâ Barkhurdâr, known as Khân 'Âlam, was the son of 'Abdur Raḥmân Dûldî. His ancestors held influential offices in the courts of the Timurides. In the 44th year of Akbar's reign the Mirzâ was put in prison for some offence. He afterwards became a favourite courtier of Jahângîr, and in the fourth year of his reign was honoured with the title of Khân 'Âlam. In the eighth year of Jahângîr's reign he was sent as an ambassador to Shâh 'Abbâs with Yâdgâr 'Alî, who had come to Jahângîr as the ambassador of the Shâh. See Tuzuk, p. 121; Maâṣir-i-Jahângîrî; Iqbâl Nâmah, etc. In A.H. 1027 = A.D. 1617, Khân 'Âlam reached Qazwîn with great pomp, and after interviewing the Shâh, made innumerable valuable presents. The Shâh became so much attached to Khân 'Âlâm that he could hardly pass a minute without his company. In the fourteenth year of Jahângîr's reign, A.H. 1029 = A.D. 1619, Khân 'Âlam returned from Persia and paid his respects to Jahângîr. He also held high offices under Shâh Jahân, and in A.H. 1041 = A.D. 1631 this emperor, in consideration of Khân 'Âlam's old age, granted him a handsome pension. Khân 'Âlam passed his last days at Âgrah.

In the note Jahângîr only tells us that he took this omen for the servant of Khân 'Âlam (Ḥâfiẓ Ḥasan); but this does not help us very much to decide what the emperor wished to learn.

In the Tuzuk, pp. 273–74, we are told that shortly before Ḥâfiẓ Ḥasan's arrival (20th Tîr, A.H. 1028), one Sayyid Ḥasan, the ambassador of the King of Persia, came to the court of Jahângîr, namely, on the

13th of the month of Tîr. Jahângîr must have heard from Sayyid Ḥasan the news of Ḥâfiẓ Ḥasan's intended visit to India from the Persian court; and feeling keenly the long separation of Khân 'Âlam, whom he loved so much and called Bhâ'î (brother), and wishing the speedy arrival of Khân 'Âlam's servant (Ḥâfiẓ Ḥasan) he consulted the dîwân. A detailed account of Khân 'Âlam's life will be found in the Maâṣir-ul-Umarâ, Lib. copy, vol. i., pp. 256–57. See also Iqbâl Nâmah; Maâṣir-i-Jahângîrî, and other histories of Jahângîr's reign. His name frequently occurs in the Tuzuk, pp. 121, 237, 274, 278, 280, 284, 315, 320, 332, etc., etc.

The verse from which the omen is taken is:—

حافظ از بهر تو آمد سوي اقليم وجود

قدمي نه بوداعش كه روان خواهد شد

The ode consists of nine verses, and begins thus:—

نفس باد صبا مشك فشان خواهد شد

عالم پير دگر باره جوان خواهد شد

(Brock, No. 213.)

Note VII., fol. 111[a].

Runs thus:—

بجهت خلاصی فح الله سر حكم ابو الفح برامد كناه او را

۱۰۱۸ م

بحسد يم

Read thus:—

بجهت خلاصي فتح الله پسر حكيم ابو الفتح برامد گناه او را

۱۰۱۸ م

بخشيد يم

Ḥakîm Fatḥ Ullah was the son of the celebrated Ḥakîm Masîḥ-ud-Dîn Abul Fatḥ, son of Maulânâ Abd-ur-Razẓâq of Gîlân. Abul Fatḥ, with his two brothers حكيم همام and حكيم نور الدين, entered the services of Akbar in the 20th year of his reign. Fatḥ Ullah was an accomplice of Khusrû and adopted a hostile attitude towards Jahângîr. Qâsim 'Alî, who was at first in the services of Akbar and was subsequently honoured

with the title of Diyânat Khân by Jahângîr, had some ill feelings against Fatḥ Ullah, and reported to Jahângîr that Fatḥ Ullah had told him one day that it would be well if the emperor made Khusrû the governor of the Punjâb. Fatḥ Ullah denied the charge on oath; but only ten or fifteen days after he was arrested as a traitor. It so happened that Jahângîr, in the second year of his reign, was staying at Surkhâb on his return from Kabul to Lâhûr. There he heard that about five hundred men under Fatḥ Ullah, Nûr-ud-Dîn (son of Giyâṣ-ud-Dîn), Sharîf (son of I'timâd-ud-Daulah), and several others, were aiming at the emperor's life and trying to release Khusrû from prison and set him up as king. The ringleaders were arrested and brought before Jahângîr. Nûr-ud-Dîn, Sharîf, and others were killed by the imperial order. As regards Fatḥ Ullah, we are told in the Tuzuk, p. 58, that he was chained and delivered by the emperor to reliable servants و فتح الله را مقيد و محبوس به معتمدان سپرده. But all other historians, *e.g.*, the authors of the Iqbâl Nâma-i-Jahângîrî, pp. 27–30; Maâṣir-i-Jahângîrî, fol. 21[a]; Maâṣir-ul-Umarâ, fol. 96[b], etc., say that Fatḥ Ullah was publicly exposed by being seated on an ass with his face turned towards the tail. We read in the Iqbâl Nâmah:—

و در باب حکيم فتح الله حکم شد که تشهير کرده بر خر واژگون
سوار سازند و منزل بمنزل باين رسوائي آورده باشند

Mr. Blochmann, in his translation of the Â'în-i-Akbarî, vol. i., p. 425, on the authority of the Tuzuk, p. 58, tells us that Fatḥ Ullah was killed by Jahângîr's order as an accomplice of Khusrû. But nothing in the Tuzuk, nor in any other history, supports the view that Ḥakîm Fatḥ Ullah was killed by the imperial order. The phrase سوگند دروغ کار خود ساخت in the Tuzuk, as well as in other histories, does not, as Mr. Blochmann thinks, allude to Fatḥ Ullah's death. It only means that his false oath (against the report of Diyânat Khân) did not long deceive, but proved him a traitor. Moreover, in the note Jahângîr says, "This ode came out for releasing Fatḥ Ullah: I pardoned his faults." As the note is dated A.H. 1018 = A.D. 1609 (fourth year of Jahângîr's reign) we may conclude that the emperor took the omen in that year and pardoned Fatḥ Ulla's fault and released him from imprisonment.

The ode from which Jahângîr took the omen consists of nine verses, and the following two opening verses served the emperor's purpose:—

آنکه پامال جفا کرد چو خاك راهم
خاك ميبوسم و عذر قدمش ميخواهم

من نه آنم که بجور از تو برنجم حاشا
چاکر معتقد و بندهٔ دولت خواهم
(Brock, No. 419.)

Note VIII., fol. 115ª.

Runs thus:—

وقتي که از الهاباس بقصد . . . . .حضرت والد برزکوار حو
. . . اکره بودم در اثناي را . . . . رپسيد که تفاٴل بديوان حا . . . .
بايد نمود اين غزل برامد و هم سعادت خدمت و رضا جوبي و
حاضر بو . . . در واقعهٔ ناکزير دست د . . . وهم دولت موررو . . .
روزي کشت که بعينه مضمون ا . . . غزل بود در جميد الثاني
کشوده شد راقمه نور الدين ﺤ . . . ابن اکبر بادشاه غاز . . .

Read thus:—

و قتي که از الهاباس بقصد ملازمت حضرت والد برزگوار
خواهشمند آگره بودم در اثناي راه بخاطر رسيد که تفاٴل بديوان
حافظ بايد نمود اين غزل برامد و هم سعادت خدمت و رضا
جوئي و حاضر بودن در واقعهٔ ناگزير دست داد و هم دولت
موروثي روزي گشت که بعينه مضمون اين غزل بود در جميد
الثاني کشوده شد راقمه نور الدين جهانگير ابن اکبر بادشاه غازي

Towards the end of Akbar's life, he received continuous reports of Jahângîr's excessive drinking, which displeased the emperor's mind to a high degree. In A.H. 1012 = A.D. 1603, Akbar left Âgrah intending to bring Jahângîr from Ilahâbâd and to keep him under his direct supervision; but it so happened that while crossing the river the boat grounded and he had to pass the whole night in that awkward position. This was considered a bad omen and the king returned to Agrah. Jahângîr, on hearing that his father, having given up the idea of coming to Ilahâbâd, had returned to Âgrah, resolved to visit Âgrah with the object of paying respect to his father and of removing the bad impressions from his mind. This he did, and Akbar received him with great affection. Jahângîr remained with his father for ten days and abstained

from drinking within this period. Akbar was satisfied with Jahângîr, and gave valuable admonitions to him. In 1014 (A.D. 1605), when Akbar's illness became serious, some of the conspirators, such as Mân Singh, Khân A'ẓam, and others, who espoused the cause of Khusrû, closed the gate of the fort, in which Akbar was lying, against Jahângîr. The conspirators strongly pleaded Khusrû's cause before Akbar. The emperor gave them to understand that he was quite satisfied with Jahângîr who, he plainly told them, would succeed him. Thus disappointed, the conspirators gave up the idea of taking Khusrû's side, and joined Jahângîr. Akbar sent for Jahângîr, and the prince had now no difficulty in visiting his father. On the eve of his departure Akbar gave his own sword and turban to Jahângîr, and, in presence of the influential courtiers, declared Jahângîr his heir apparent.

In the note Jahângîr himself says that when he left Ilahâbâd to visit his father he consulted the dîwân of Ḥâfiẓ on his way to Âgrah, and that he succeeded in gaining his father's favour and in securing the throne.

The ode from which Jahângîr took the omen consists of seven verses, and begins thus :—

چرا نه درپیٔ عزم دیار خود باشم
چرا نه خاك كف پاي يار خود باشم
غم غريبي و محنت چو برنمي تابم
بشهر خود روم و شهر يار خود باشم

(Brock, No. 381.)

Jahângîr's grandson, prince Dârâ Shikûh, in his Safînat-ul-Auliyâ, p. 317, while noticing the life of Ḥâfiẓ, alludes to this omen taken by Jahângîr on the above-mentioned occasion, and quotes the entire Ġazal noted above. The prince further states that he has seen the note in question in the handwriting of the emperor Jahângîr on the margin of dîwân-i-Ḥâfiẓ. It is therefore clear that the dîwân-i-Ḥâfiẓ, with the marginal note in Jahângîr's handwriting to which the prince refers, is no other than this valuable copy.

Note IX., fol. 121a.

The note runs thus :—

بتهيه كسته مدن حسان ا . . . تفال نمودم ان نسب . . .
وحسد رور تعد اران . . . فىل آىمهور رسيد حررّه نور الدين حهانكر
بن اكىر بادساه

Read thus :—

بجهت کشته شدن عثمان از حافظ تفأل نمودم این بیت برامد و چند روز بعد ازان خبر قتل آنمقهو رسید حررّه نور الدین جهانگیر بن اکبر بادشاه

'Uṣmân Afgân was a powerful chief in Bengal. Akbar repeatedly sent forces against him, but could not subdue him. In the seventh year of Jahângîr's reign (A.H. 1021 = A.D. 1612) we are told that on the death of Jahângîr Qulî Khân, Islâm Khân succeeded him as the governor of Bengal. When Islâm Khân was in camp in Dacca, he sent Shujâ'at Khân with an army against 'Uṣmân. On the 9th Muḥarram a sanguinary battle took place between Shujâ'at Khân and 'Uṣmân, in which several nobles of Jahângîr's court were killed. In the midst of the fight 'Uṣmân received a musket shot on the forehead, but notwithstanding the fatal wound he continued to fight and encourage his people for several hours. 'Uṣmân's relatives, hearing of his mortal wound, retired from the field. 'Uṣmân died of the wound at midnight. His sons, brothers, and other relatives submitted to Shujâ'at Khân, and were pardoned. See Tuzuk, pp. 102–104; Iqbâl Nâma-i-Jahângîrî, pp. 60–64; Maâṣir-i-Jahângîrî, foll. 49[a]–52[a].

The verse from which Jahângîr took the omen is :—

خورده‌ام تیر نظر باده بده تا سر مست
عقد در بند کمر ترکش جوزا فگنم

The author of the Maâṣir-i-Jahângîrî, fol. 51[b], says that when Jahângîr heard the rumour of 'Uṣmân's death, the emperor, in order to ascertain the truth, consulted the dîwân of Ḥâfiẓ, and he also quotes the above verse, which he says met the emperor's eye on opening the dîwân. This line is the second verse of the ode beginning with the following line :—

دیده دریا کنم و صبر بصحرا فگنم
و اندرین کار دل خویش بدریا فگنم

The ode consists of seven verses. (Brock, No. 396.)

In connection with this omen we find in the Tuzuk, p. 104, that both of the above verses are quoted.

Note X., fol. 178ª.

Reads thus:—

روز مه شنبه دولت ۱۳ محرم انتخاب برین بیت که تا جهان
باشد به نیکي در جهانت کام باد صور(ت) یافت و السلام در
موضع منک . . (منگیر)

This note, written in minute Naskh, closely resembles the handwriting of Humâyûn. No reference for taking an omen is given in the note. The word منگیر, of which half is cut, leads us, however, to suppose that Hamâyûn wrote the note in that city when he was engaged in the conquest of Bengal in A.H. 944–945 = A.D. 1537–1538.

The full verse referred to in the note is:—

تاجهان باشد به نیکي در جهانت باد کام
وین دعا بر انس و جانست از دل و جان ملتزم

LIFE OF ḤÂFIẒ.

The full name of this celebrated poet is Khwâjah Shams-ud-Dîn Muḥammad Ḥâfiẓ al-Shîrâzî خواجه شمس الدین محمد حافظ الشیرازي. Although the exact date of his birth is not given by any biographer, yet from some of his poems relating to several contemporary events the dates of which range from the reign of Shaykh Abû Isḥâq (A.H. 742–754 = A.D. 1341–1353) to that of Shâh Manṣûr (A.H. 790–795 = A.D. 1388–1392), we can safely conclude that this eminent poet was born in the beginning of the eighth century of the Muḥammadan era. He came no doubt of a learned family of Shîrâz, and it seems that at an early age he learnt the Qur'ân by heart—a fact which probably led him to adopt the poetical title of Ḥâfiẓ (one who learns the Qur'ân by heart). From his youth he had an ardent zeal for poetry, and devoted most of his time to great literary works. Muḥammad Gulandâm, in his preface to the poet's dîwân, states that Ḥâfiẓ was so busily engaged in delivering lectures on the Qur'ân, in studying the Maṭâli' and the Miṣbâḥ and writing glosses to the Kashshâf and the Miftâḥ, that he found no opportunity to collect his poems into a dîwân; and this was not done until after his death, which took place in A.H. 791 = A.D. 1388, when Gulandâm collected the scattered poems of his lamented friend, arranged them into a dîwân, and wrote a preface to it. Some

biographers say that Ḥâfiẓ wrote a commentary on the Qur'ân, but they do not give any satisfactory proof for this assertion.

Materials for a true biographical account of so learned a poet as Ḥâfiẓ are unfortunately far less copious than we should wish. The informations concerning the circumstances of his life as given by his biographers are seldom authenticated, and the sources on which they have based their accounts are either vague inferences deduced from the poems of the poet, or simply bold assertions most of which present chronological difficulties.

The author of the Majma'-ul-Fuṣaḥâ, vol. ii., p. 11, a very modern biographer, stands alone in giving us to understand that Ḥâfiẓ originally belonged to Sirkân (a place in Hamadân, see Ya'qût, vol. iii., p. 82), that his father settled in Shîrâz, and that he was a pupil of one Maulânâ Shams-ud-Dîn 'Abd Ullah of Shîrâz. The celebrated Jâmî, in his Nafaḥât-ul-Uns, p. 715, tells us that although he did not know the particular saint from whom Ḥâfiẓ received his spiritual instructions, and could not exactly say to which sect of the Ṣûfîs he belonged, yet from the poet's odes he judged him to be a Ṣûfî of great eminence.

Again, some biographers are of opinion that Ḥâfiẓ led a married life, and relate that he fell in love with a damsel Shâkh-i-Nabât whom he married afterwards—an inference drawn from Odes 13, 19 and 237—and that the poet had several sons whom he survived (Ode 117 and Qiṭ'as 598 and 606). The author of the Khazâna-i-'Âmirah mentions that one of the poet's sons, named Shâh Nu'mân, came to India and died at Burhânpûr, where he lies buried near Fort Asîr.

Ḥâfiẓ, being conscious of his own superior ability, never sought favours from kings and princes. He loved retirement and seldom left his native city, Shîrâz, which had for him a peculiar fascination. The well-known historian Muḥammad Qâsim Firishtah tells us that Maḥmûd Shâh Bahmanî, who reigned in the Deccan from A.D. 780–799 = A.D. 1378–1396, once invited Ḥâfiẓ to the royal court, and sent him the passage-money. The poet accepted the invitation and proceeded as far as Harmuz (in the Persian Gulf) where he went on board the Sulṭân's ship. Finding the sea rough and stormy, the poet had not the courage to undertake the voyage, and returned in haste to his native city. The poet is said to have sent an apology (Ode 142) to the king, in which he refers to the dangers of a stormy sea.

Regarding this king and the poet a very interesting story is deduced from Ode 158:—

It is said that the king once became ill, and he desired his three damsels سرو (the cypress), گل (the rose), and لاله (the tulip) to wash his body. They did so, and it so happened that he recovered instantly. These three damsels were thenceforth taunted as غساله (body-washers) by other dependants of the king, who, understanding

the awkward position of the damsels, uttered the following first part of the first couplet of this ode :—

ساقي حديث سرو و گل و لاله ميرود

But the king, as well as the other poets of his court, failed to find the second part, and the matter was referred to Ḥâfiẓ with a mission. The poet added the following second part to the king's hemistich :—

اين بحث در ثلاثهٔ غساله ميرود

and completed the ode, it is said, in one night.

Some are of opinion that Sayyid Qâsim Anwâr (see below) collected and edited the poems of Ḥâfiẓ; but according to the preface which is found in many good copies of the dîwân, it will at once appear that Muḥammad Gulandâm collected the poems into a dîwân and wrote the preface to it. It may be true, as Daulat Shâh says, that Sayyid Qâsim was an ardent admirer of the poems of Ḥâfiẓ, and that there were few who could better appreciate the excellence of Ḥâfiẓ's odes than Qâsim.

The great Salmân of Sâwah (see above) was a contemporary of Ḥâfiẓ. The author of the Riyâḍ-ush-Shu'arâ, fol. 102[a], says that as each of these great poets received from strangers some of the poems of the other, and handed them down together with his own, people were confused and inserted some poems of the one in the dîwân of the other.

Ḥâfiẓ may be said to be the greatest lyric poet that Persia has produced. The origin of lyric poetry is no doubt due to the celebrated Sa'dî, but the style introduced by Ḥâfiẓ in the lyric is highly refined and polished; and the peculiar beauty of his expressions remains to this day not only unsurpassed but unequalled. Among Persian authors, Sa'dî of course enjoys a vast reputation, and his Gulistân and the Bûstân, his two masterpieces, have immortalized his name; but comparing his lyric poems with those of Ḥâfiẓ, it must be admitted that the poems of the latter enjoy a wider reputation. Students of Persian literature have all a great admiration for the poems of Ḥâfiẓ, and commit to memory most of the beautiful odes and verses from the poet's dîwân. Some students are so fond of Ḥâfiẓ, that they get the whole dîwân by heart. Even among the Ṣûfîs it has obtained a high position. Besides innumerable editions of the dîwân, it has been translated into almost all the civilized languages of the world. Regarding the style Sir Gore Ouseley remarks :—

"His style is clear, unaffected, and harmonious, displaying at the same time great learning, matured science, and intimate knowledge of the hidden as well as the apparent nature of things; but above all, a certain fascination of expression unequalled by any other poet."

As a proof of the appreciation of his style by later poets, it may be said that it was not only imitated by succeeding poets for nearly one and a half century till the time of Bâbâ Figânî (see below); but at the same time his poems were made the subject of taḍmîn (the insertion of the verses of another in one's own poems) by most of the well-known poets, among whom Jâmî, the last great classic poet of Persia, may be cited as an example. A copy in which the poems of Ḥâfiẓ have been converted into mukhammas by a poet 'Alî, is noticed in Sprenger, Oude Cat., p. 415.

Thanks to the persevering research of Mr. Browne, three hemistiches of Sa'dî have been found in the dîwân of Ḥâfiẓ (see Browne's History of Persia, vol. ii., pp. 538–39). These hemistiches of Sa'dî are not very well known to all; nor does Ḥâfiẓ admit that he took them from Sa'dî. Mr. Browne says that if Ḥâfiẓ was of opinion that in quoting the verses of so great a poet as Sa'dî, it was not necessary to mention his name, it is only a further proof of the great popularity of Sa'dî. But my opinion differs from that of Mr. Browne to some extent. Ḥâfiẓ, it seems to me, intended to show that his hemistiches (instead of Sa'dî's) make the verses of Sa'dî more fascinating, more polished and more poetic. For instance, the second part of the following verse of Sa'dî (quoted by Mr. Browne),

بدم گفتي و خرسندم عفاك الله نكو گفتي
سگم خواندي و خرسندم جزاك الله كرم كردي

is thus changed by Ḥâfiẓ with a marked improvement—

بدم گفتي و خرسندم عفاك الله نكو گفتي
جواب تلخ ميزيبد لب لعل شكر خا را

Daulat Shâh, p. 305, with his usual inaccuracy, places Ḥâfiẓ's death in A.H. 794 = A.D. 1391, and mentions an interview of the poet with Tîmûr as having taken place after the conquest of Fârs by the latter and the death of Shâh Manṣûr in A.H. 795 = A.D. 1392.

According to Gulandâm, Ḥafiẓ died in A.H. 791 = A.D. 1388—a date which is expressed by the words خاك مصلي in the following versified chronogram, which, according to trustworthy authorities, is engraved on the poet's tombstone:—

چراغ اهل معني خواجه حافظ
كه شمعي بود از نور تجلي

چو در خاك مصلي ساخت منزل
بجو تاريخش از خاك مصلي

This date has been adopted by the authors of the Riyâḍ-ush-Shu'arâ, fol. 101b; Majma'ul Fuṣaḥâ (*loc. cit.*) and Miftâḥ-ut-Tawârîkh, p. 156. Jâmî in his Nafaḥât (*loc. cit.*), followed by the authors of the Majâlis-ul-'Ush-shâq, fol. 129a; Ḥabîb-us-Siyar, vol. iii., Juz 2, p. 47; Ḥâj. Khal., vol. iii., p. 272; Haft Iqlîm, fol. 67b and Nashtar-i-'Ishq, fol. 481, places the poet's death in A.H. 792 = A.D. 1389.

Most of the biographers who accept the second date, A.H. 792, give, in support, the following chronogram (also quoted in Rieu, p. 628)—

بسال با و ضاد و دال ابجد
ز روز هجرت ميمون محمد
بسوي جنت اعلي روان شد
فريد عهد شمس الدين محمد

For further notices on the poet's life and his poems see Majma'un-Nafâ'is, fol. 114b; Khazâna-i-'Âmirah, fol. 135a; Makhzan-ul-Ġarâ'ib, fol. 176; Âtash Kadah, p. 355; Ṣuḥuf-i-Ibrâhîm, fol. 211a; Ouseley, Biographical Notices, pp. 23–42; Sprenger, Oude Cat., p. 415; Rieu, ii., pp. 627–631; Rieu Supplt., Nos. 267–75; Ethé, Bodl. Lib. Cat., Nos. 815–853; Ethé, Ind. Office Lib. Cat., Nos. 1246–1274; Browne's Camb. Univ. Lib. Cat., pp. 346–351; G. Flügel, i., p. 551; Rosen, Pers. MSS., pp. 205–209; J. Aumer, p. 23; Cat. des MSS. et Xylographes, p. 362; Cat. Codd. Or. Lugd. Bat., ii., p. 118; A. F. Mehren, p. 38. See also Defremery in Journal, Asiat. ii., 1858, pp. 406–425; S. Robinson, Persian Poetry, 1883, p. 385; Encyclopaedia Brit., vol. xi., p. 367; Wilberforce Clarke's Preface to the translation of Ḥafiẓ, vol. i., and Quarterly Review, 1892, Jan., pp. 32–62.

Text Editions.—Calcutta, Fort William, 1791; reprinted, 1826; Text with Sûdî's Turkish Commentary was edited by Brockhaus in 1854; by Rosenzweig, with a German metrical translation, 3 volumes, Vienna, 1858, 1863 and 1864; with Commentary by Fatḥ 'Alî, Calcutta, 1858; by Major S. H. Jarrett, Calcutta, 1881; Persian text with two Turkish Commentaries, Constantinople, 1870; Persian Commentary by Ṣâdiq 'Alî, Lucknow, 1876 and 1886. Lithographed in Calcutta, 1826; Bombay, 1828, 1841 and 1883, besides A.H. 1267 and 1277; Cwanpur, 1831; Bulak, A.H. 1250, 1256 and 1281; Constantinople, A.H. 1257; Tabriz, A.H. 1257 and 1274; Tehran, A.H. 1258; Mashhad, A.H. 1262; Dehli, A.H. 1269 and 1888; Lucknow, A.H. 1283, 1285, 1876, 1879 and

1883; Lahore, 1888. The Dîwân of Ḥafiẓ has been translated into German prose by Hammer Tübingen, 1812; in English prose by Wilberforce Clarke, with notes and commentary, in 2 vols., London, 1891.

Select poems have been translated:—Into Latin, by Meninski, Vienna, 1680; T. Hyde, Oxford, 1767; Revisky in "Specimina Poeseos Persicae," Vienna, 1771; into German by Wahl, in "Neue Arabische Anthologie," Leipzig, 1791, pp. 46–74; Daumer, Hamburg, 1846, Nürnberg, 1852; Nesselmann, Berlin, 1865; Bodenstedt, Berlin, 1877; into French, by W. Jones, Works, vol. 5, London, 1799; into English, by J. Richardson, London, 1774, revised by S. Rousseau, 1802; J. Nott, 1787; W. Jones in Asiatic Researches, vol. 3, 1792, and in his "Works," vols. 2 and 4, London, 1797 and 1799; W. Ouseley, in "Persian Miscellanies," London, 1795, and "Oriental Collections," vols. 1–3, London, 1797–1800; J. Hindley, 1800; S. Robinson, A Century of Ghazals in Prose, London, 1873; H. Bicknell, Selections, London, 1875; E. H. Palmer, Song of the Reed, etc., London, 1876; W. H. Lowe, Cambridge, 1878; E. P. Evans, in "Atlantic Monthly," 1884. An unknown ode by Ḥâfiẓ has been published by H. Blochmann, in Journal Asiat. Society of Bengal, vol. 46, p. 237, Calcutta, 1877; the ساقي خامه has appeared in English translation, in "New Asiatic Miscellany," vol. i., p. 327, Calcutta, 1879, and by Gulchin in Asiatic Journal, vol. 4, pp. 113, 215 and 550; a poem of Ḥâfiẓ in German translation by Rückert has been published by E. Bayer in Magazin für die Litt. des Inn- und Auslandes, Berlin, 1890, pp. 293–295; (Ethé, India Office Lib. Cat., No. 1246).

The tomb of Ḥâfiẓ is placed at the foot of a cypress tree which is said to have been planted by himself. The place is known as Ḥâfiẓiyah after the poet's name, and is at a distance of two miles north-east of Shîrâz. The beautiful stream Ruknî, so celebrated by the bard, runs close by the garden, and the Masjid of Muṣallâ lies about a quarter of a mile west of the tomb.

Sulṭân Abul Qâsim Bâbar, after conquering Shîrâz (A.H. 856 = A.D. 1452), visited the tomb of Ḥâfiẓ, and his Wazîr Maulânâ Muḥammad Mu'ammâ'î erected a handsome monument over the tomb of the poet. In A.H. 1226 = A.D. 1811 Wakîl Karîm Khân Zand placed on the tomb a slab of the finest alabaster, having sculptured on it, in beautiful Nasta'lîq character, two odes from the poet's dîwân, one of which begins with the line:—

مژدهٔ وصل تو کو کز سر جان بر خیزم
طائر قدسم و از دام جهان بر خیزم

He also built a fine pavilion with apartments for the Mullâs and the Darwîshes who attend the tomb. In this hall á superb copy of the

poet's dîwân was placed open for perusal. In front of the apartment is a fine fountain of pure water, and the garden is beautifully ornamented with cypress trees of great size and age.

Contents of the dîwân:—

foll. 1b–171b. Ġazals, beginning as usual:—

الا يا ايها الساقي ادر كاسا و ناولها

كه عشق آسان نمود اول ولي افتاد مشكها

foll. 172a–177b. Qaṣîdas (five in all), beginning:—

شد عرصهٔ زمين چو بساط ارم جوان

foll. 178a–180a. Tarkîb-bands (six in all), beginning:—

ساقي اگرت هواي الخ

fol. 180a. Mukhammasât, beginning:—

در عشق تو اي صنم چنانم

foll. 181b–187b. Qiṭ'as (thirty-seven in all), beginning:—

دل منه بر ديني و اسباب الخ

foll. 187b–193b. Maṣnawîs (five in all), beginning:—

سر فتنه دارد الخ

The fifth Maṣnawî beginning with the line

هر كه آمد در جهان الخ

breaks off with the third line, and the remaining folios containing seventy-two Rubâ'îs are supplied in a modern hand.

The first and the last seven folios are supplied in a later hand.

fol. 60 is left blank.

foll. 25b and 137a contain beautiful illustrations of a fine Persian style.

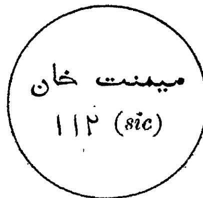
The MS. bears on the flyleaf at the end the following seals and signatures:—

I.

سلطان حسين باي قرا ٦ شعبان سنه ١٨ تحويل سهيل شد

II.

کمترين خانه زادان عرض ديد سنه ۸ جلوس والا



III.

هفدهم ماه جمادي الثاني سنه ۴۱ عرض ديده تحويل محمد باقر شد

IV.

۱۷ جمادي الثاني سنه ۴۱ تحويل محمد باقر شد

V.

۴ ربيع الاخر سنه ۸ تحويل محافظ خان شد

VI.

۱۷ ذي القعده سنه ۲۶ عرض ديده شد العبد عبد الله چلپي

VII.

۱۶ محرم سنه ۱۴ عرض ديده تحويل سهيل شد

This copy is written in a beautiful perfect Nasta‘lîq by some distinguished caligrapher apparently in the ninth century.

It was presented to this library by Nawwâb Subḥân Ullah Khân of Gûrakhpûr, a great patron of learning.

No. 152.

foll. 153; lines 15; size $9\frac{1}{4} \times 5\frac{1}{2}$; 6×3.

The same.

A beautiful copy of the dîwân of Ḥâfiẓ.
Beginning as usual:—

الا يا ايها الساقي ادر كاسا و ناولها الخ

This copy contains only one Maṣnawî on fol. 147ᵃ; beginning as in Ethé, India Office Lib. Cat., Nos. 1246 and 1249, where it is styled as ساقي نامه:—

بيا ساقي آن مئ که حال آورد
کرامت فزايد کمال آورد

The Maṣnawî is followed by a Qaṣîdah on fol. 148ᵃ; beginning as in Ethé, Bodl. Lib. Cat., No. 828:—

جوزا سحر نهاد حمايل برابرم
يعني غلام شاهم و سوگند ميخورم

fol. 149ᵃ: Qiṭʻas; beginning:—

شمهٔ از داستان عشق شور انگيز ماست
آن شکايتها که از فرهاد و شيرين کرده اند

fol. 150ᵇ: Rubâʻîs; beginning:—

من حاصل عمر خود ندانم جز غم
در عشق تو ياد خود ندارم جز غم
يك همدم دمساز ندارم نفسي
يك مونس غمخوار ندارم جز غم

The Rubâʻîs are twenty-seven in number.

This copy of the dîwân, as well as the preceding one, varies considerably from other copies, and does not contain all the poems which are nowadays attributed to Ḥafiẓ.

Written in a firm and beautiful Nasta'lîq, within gold borders, with a beautifully illuminated double-page 'unwân.

Dated A.H. 971.

Scribe ميرك

No. 153.

foll. 262 ; lines 14 ; size 8 × 5 ; 6 × 3¼.

The same.

The dîwân of Ḥâfiẓ with the preface of Gulandâm.

Beginning :—

حمد بيحد و ثناي بيعد و سپاس بيقياس حضرت خداونديرا
كه جميع ديوان الخ

In the preface Muḥammad Gulandâm, who calls himself a friend of the poet, after lavishing praise on the excellence of the poetry of Ḥâfiẓ, which he says was equally admired by kings and Ṣûfîs, states that he requested Ḥafiẓ several times to collect his poems into a dîwân, but as Ḥâfiẓ was always busy in giving lectures upon the Qur'ân, in writing glosses to the Kashshâf and the Miftâḥ and in studying the Maṭâli' and the Miṣbâḥ, he paid very little attention to Gulandâm's request. At last, on the poet's death in A.H. 791, Gulandâm took the task of collecting the dîwân upon himself. Gulandâm further adds that he often held converse with Ḥâfiẓ in the lecture-room of Maulânâ Qiwâm-ud-Dîn 'Abd Ullâh (an eminent doctor of Shîrâz, *d.* A.H. 772 = A.D. 1370).

The Bombay edition of the dîwân contains the above preface.

Contents of the dîwân :—

fol. 1ᵇ. Preface.

fol. 7ᵇ. Qaṣîdas, seven in number ; beginning :—

پس از حمد خداوندي كه بي شبهست و بي همتا
ثنا و نعت پيغمبر كنم از جان و دل انشا

The Qaṣîdah on fol. 148ᵃ in the preceding copy beginning with the line جوزا سحر نهاد حمايل برابرم الخ is found on fol. 11ᵃ in this copy.

fol. 17ᵇ. Ġazals. Beginning :—

الا يا ايها الساقي ادر كاسا و ناولها الخ

fol. 230b. A Maṣnawî. Beginning as in Ethé, Bodl. Lib. Cat., No. 826, etc.:—

الا اي آهوي وحشي كجائي الخ

fol. 232a. Three Maṣnawîs styled here as ساقي نامه. Beginning;—

سر فتنه دارد دگر روزگار الخ

Cf. Ethé, India Office Lib. Cat., No. 1246.

fol. 236a. مغني نامه Beginning as in Ethé, Bodl. Lib. Cat., No. 838:—

بيا ساقي از باده پر كن بطي
مغني كجائي بزن بربطي

fol. 239b. ترجيع بند. Beginning as in Rieu Supplt., p. 271, and Ethé, Bodl. Lib. Cat., No. 816:—

اي داده بباد دوستداري الخ

fol. 244a. مخمس. Beginning as in Ethé, India Office Lib. Cat., No. 1246:—

در عشق تو اي صنم چنانم الخ

fol. 245a. مقطعات. Beginning:—

تو نيك و بد خويش از خود بپرس
چرا ديگري بايدت محتسب

fol. 254b. Rubâ'îs, in alphabetical order, beginning:—

اي دوست كه بردهٔ دل از دست مرا
درپاي فراق كردهٔ پست مرا

The following note on fol. 1a suggests that this valuable copy once belonged to the library of Sulṭân Muḥammad Quṭb Shâh, of Golconda, who succeeded Muḥammad Qulî Shâh in A.H. 1020 = A.D. 1611.

ديوان خواجه حافظ تمام شد در كتابخانه عامره بخط محمد
حسن كاتب بتاريخ اوايل ماه جمادي سنه ١٠٢٣ در دار السلطنت
حيدرآباد . . . الخالص لمولاه سلطان محمد قطب شاه

A seal of this king is fixed below the note.

Written in fine clear Nasta'lîq, on blue paper, within gold borders, with a double-page 'unwân at the beginning. The headings are written in white on gilt grounds.

No. 154.

foll. 214; lines 11; size 10¾ × 6½; 7½ × 3¾.

The same

Another copy of the dîwân of Ḥâfiẓ without the preface.

Beginning:—

الا يا ايها الساقي ادر كاساً و ناولها الخ

fol. 194ᵃ. Two Maṣnawîs, the first beginning as in the preceding copy:—

الا اي آهوي وحشي كجائي الخ

The second begins thus on fol. 195ᵇ:—

مرا فتنه دارد دگر روزگار الخ

fol. 202ᵃ. مقطعات. The first of these Qiṭ'as begins as in Ethé, Bodl. Lib. Cat., No. 286, and Ethé, India Office Lib. Cat., No. 1259:—

ز مانه گر گهر پاك داشتي در اصل الخ

Some Qiṭ'as giving the date of death of several contemporaries of Ḥâfiẓ are found here, such as:—

On fol. 202ᵇ a Qiṭ'ah giving the date of Tûrân Shâh's death, 21st of Ṣafar, A.H. 787, conveyed by the words ميل بهشت. This is evidently Khwâjah Tûrân Shâh, surnamed Jalâl-ud-Dîn, who was the Wazîr of Shâh Shujâ', the patron of Ḥâfiẓ.

On fol. 204ᵃ another Qiṭ'ah bearing the date of death of Bahâ-ud-Dîn in A.H. 782 expressed by the words قرب طاعت. This Bahâ-ud-Dîn was a celebrated Qâḍî of Shîrâz during the reign of 'Shâh Shuja'.

On fol. 208ᵇ a Qiṭ'ah giving Majd-ud-Dîn Ismâ'îl's death in A.H. 756 contained in the words رحمت حق. This man was also a distinguished Qâḍî of Shîrâz.

Then begin the Rubâ'îs, which are forty-two in number; beginning of the first Rubâ'î as in Ethé, Bodl. Lib. Cat., No. 834:—

امشب ز غمت میان خون خواهم خفت
وز بستر عافیت برون خواهم خفت

Written in a bold and clear Nasta'lîq, within gold ruled borders, with an illuminated frontispiece.

Dated, Aḥmadâbâd, 26th Muḥarram, A.H. 1034.

Scribe محمد حسين انجو

Presented by
Shâh Aḥmad Ullâh of Ġâzîpur.

No. 155.

foll. 206; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$, $5 \times 2\frac{1}{2}$.

The same.

Another copy of the dîwân of Ḥâfiẓ.

Contents:—

fol. 1ᵇ. Gulandam's preface, beginning as usual.

fol. 5ᵇ. Qaṣîdas, beginning:—

شد عرصهٔ زمین چو بساط ارم جوان الخ

fol. 15ᵇ. Ġazals, beginning as usual:—

الا يا ايها الساقي ادر كاسا و ناولها الخ

fol. 184ᵇ. Another series of Qaṣîdas, beginning:—

داراي جهان نصرت دين خسرو كامل الخ

fol. 185ᵃ. Muqaṭṭa'ât, beginning:—

ساقيا پيمانه پر كن زانكه صاحب مجلس است الخ

fol. 189ᵇ. Maṡnawî, beginning:—

الا اي آهوي وحشي كجائي الخ

fol. 195ª. Another series of Ġazals, beginning:—

دیدم بخواب خوش که چو ماهي برامدي الخ

fol. 197ª. Rubâ'îs, seventy in number, beginning:—

گفتي که ترا شوم مدار اندیشه الخ

Written at Shîrâz, in a fair Nasta'lîq, within gold-ruled borders. Not dated, probably 16th century.

Presented by
Khurshîd Nawâb of Patna.

No. 156.

foll. 245; lines 13; size 6½ × 3¼; 4½ × 2¼.

The same.

Another copy of the dîwân of Ḥâfiẓ.
Contents:—
fol. 1ᵇ. Ġazals, beginning as usual.
fol. 218ª. Qaṣîdas, beginning:—

جوزا سحر نهاد حمایل برابرم الخ

fol. 220ª. Maṣnawî, beginning:—

الا اي آهوي وحشي کجائي الخ

fol. 226ᵇ. Another series of Ġazals, beginning:—

اي داده بباد دوستداري الخ

fol. 228ᵇ. Another series of Qaṣîdas, beginning:—

ماهي چو تو آسمان ندارد الخ

fol. 230ᵇ. Mukhammasât, beginning as in Ethé, Ind. Office Lib. Cat., No. 1246:—

درهجر تو اي صنم چنانم الخ

fol. 232ª. Muqaṭṭa'ât, beginning:—

ز خواب مستي دوشين چو چشم بکشودم الخ

fol. 239ᵇ. Rubâ'îs, forty-six in number, beginning:—

مردي ز کبندۀ در خيبر پرس
اسرار کرم ز خواجۀ قنبر پرس

The MS. breaks off with the first line of a Rubâ'î

تا حکم قضاي آسماني باشد
کار تو هميشه کامراني باشد

but some artful modern hand has tried to make the MS. look complete by repeating a Rubâ'î and finishing the copy by adding a false colophon, dated 15th Sha'bân without giving the year.

Written in a clear Nasta'lîq, within gold-ruled borders, with a decorated heading in the beginning.

Apparently 16th century.

No. 157.

foll. 314; lines 14; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

A copy of the dîwân-i-Ḥâfiẓ, with a short glossary of the dîwân in the end.

Contents:—

fol. 1ᵇ. Gulandâm's preface, beginning as usual.

fol. 7ª. A Qaṣîdah in praise of 'Alî bin Abû Ṭâlib, not found in any other copy; beginning:—

آن گلبن باغ وفا آنسرو بستان صفا
خورشيد برج ارتضي يعني علي مرتضي
مقصود امر کن فکان مطلوب اسم جسم و جان
مفتي درس انس و جان معني حرف انما

درج ولایت را صدف برج امامت را شرف
شاه عرب ماه نجف چابك سوار لا فتي

fol. 8ᵇ. One Musaddas in praise of Imâm Sh̲âh-i-Kh̲urâsân, beginning as in Ethé, Bodl. Lib. Cat., No. 838 :—

دوش بودم در طواف روضهٔ خیر الانام
شاه سلطان خراسان آن امام ابن الامام

fol. 12ᵇ. A Qaṣîdah in praise of Abû Isḥâq, beginning as in Ethé, Bodl. Lib. Cat., Nos. 826 and 836 :—

سفیده دم که صبا بوي گلستان گیرد
چمن ز لطف هوا نکته بر چنان گیرد

fol. 14ᵃ. A Qaṣîdah in praise of Sh̲âh Shujâ', beginning :

شد عرصهٔ زمین چو بهشت برین جوان
از پرتو سعادت شاه جهان ستان

fol. 17ᵃ. A Qaṣîdah, beginning as in Rieu Supplt., No. 267, with a slight difference :—

پس از حمد خداوندي که بي شبهست و بي همتا
ثنا و نعت پیغمبر کنم از جان و دل انشا

fol. 18ᵇ. Qaṣîdas in praise of 'Alî bin Abû Ṭâlib. The verses of the first Qaṣîdah begin with the successive letters of the alphabet. It runs thus :—

الف آن اولیاي دین پرور
قاضي شرع و مفتي منبر
بي ببازم ببازوان علي
کو بکند است قلعه خیبر

The second Qaṣîdah begins on fol. 20ᵃ as in Ethé, Bodl. Lib. Cat., No. 830 :—

مقدري که ز آثار صنع کرد اظهار الخ

The Qaṣîdah beginning with the line جوزا سحر نهاده آلخ is found here on fol. 22b.

fol. 24a. A Qîṭʻah in which it is said that the dîwân of Ḥâfiẓ consists of eight thousand verses :—

کردیم شمار بیت بیتش
شد هشت هزار بشنو از من

foll. 24b–25a. Qiṭʻas. Most of these Qiṭʻas give the dates of the death of the same persons mentioned in No. 154 above.

fol. 26b. Ġazals, beginning as usual :—

الا یا ایها الساقي ادر کاساً و ناولها آلخ

fol. 266b. Maṣnawîs, including ساقي نامه.

fol. 280a. Muqaṭṭaʻât.

foll. 280b–291a. Qiṭʻas bearing the dates of the death of several persons, such as Khwâjah Fatḥ Ullâh, Khwâjah Ṭâhir, Abû Isḥâq, Tûrân Shâh, Qiwâm-ud-Dîn, and Bahâ-ud-Dîn.

foll. 291a–293b. Several beautiful تضمین on some of the Ġazals of Ḥâfiẓ in the form of Mukhammas. The first begins thus :—

اگر خواهي که بکشاید ترا قفل در دلها
کلید خود بکن پیوسته خاموشي بمحفلها
منادي میزنند هر صبح در بستان عنادلها
الا یا ایها الساقي ادر کاسا و ناولها
که عشق آسان نمود اول ولي افتاد مشکلها

fol. 294a. Rubâʻîs, beginning :—

در آرزوي بوس و کنارت مردم آلخ

The Rubâʻîs in this copy are one hundred and thirty-one in number, much more than in any other copy.

fol. 308a. فرهنگ دیوان حافظ. A very short glossary of the dîwân.

Beginning :—

بر راي خرد مندان و ارباب عرفان و اصحاب وجدان پوشیده نماند آلخ

The author of this glossary, who does not mention his name, gives the meanings of the words used in the dîwân in mystical senses.

The glossary itself begins on fol. 309ᵃ with the word اخراج and ends with the word هجر.

It is divided into three parts, viz., مقدمه (fol. 309ᵃ), توسط (fol. 311ᵇ), and خاتمه (fol. 313ᵇ). The words explained are in alphabetical order.

It is worth noticing that this copy of the dîwân contains about two hundred and four Rubâ'îs of the celebrated Khayyâm of Nîshâpûr. They run from foll. 27ᵇ–109ᵃ, and are written in a minute Nasta'lîq on both sides of the last verse of each of the Gazals of Hâfiz.

The last quatrain of Khayyâm found here runs thus:—

گر مي نخوري طعنه مزن مستانرا
ور توبه دهد توبه کنم يزدانرا
تو فخر برين کني که من مي نخورم
صد کار ميکني که مي غلامست آنرا

foll. 28ᵇ, 31ᵇ, 34ᵇ, 37ᵃ, 42ᵃ, 43ᵇ, 45ᵇ, 48ᵇ, 50ᵇ, 53ᵃ, 55ᵇ, 58ᵃ, 68ᵇ, 71ᵃ, 74ᵇ, 77ᵇ, 85ᵃ, 88ᵃ, 94ᵇ, 97ᵇ, 98ᵃ, 99ᵇ, 104ᵇ, 106ᵇ, 108ᵃ, 113ᵇ, 115ᵇ, 117ᵃ, 118ᵃ, 119ᵇ, 122ᵃ, 123ᵇ, 129ᵇ, 131ᵇ, 133ᵃ, 138ᵃ, 141ᵇ, 144ᵃ, 151ᵃ, 154ᵃ, 155ᵇ, 158ᵇ, 160ᵇ, 162ᵃ, 164ᵃ, 167ᵇ, 169ᵇ, 172ᵇ, 175ᵇ, 181ᵇ, 184ᵃ, 185ᵃ, 189ᵇ, 191ᵃ, 204ᵇ, 214ᵃ, 222ᵇ, 226ᵃ, 227ᵃ, 233ᵃ, 236ᵇ, 237ᵇ, 248ᵇ, 253ᵇ, 261ᵃ, and 264ᵇ contain beautiful illustrations in the Indian style.

foll. 1ᵇ, 2ᵃ, 25ᵇ, 26ᵃ, 307ᵇ, 308ᵃ contain full-page flower-plants.

Written in fine, clear Nasta'lîq, within gold borders, with a double-page 'unwân at the beginning. The headings are sumptuously adorned throughout.

Not dated, apparently 17th century.

No. 158.

foll. 172; lines 12; size $4\frac{1}{4} \times 2\frac{3}{4}$; $3 \times 1\frac{1}{2}$.

The same.

A beautiful copy of the dîwân of Hâfiz, containing Gazals, Muqatta'ât, and Rubâ'îs only:—

fol. 1ᵇ. Gazals.

fol. 169b. Muqaṭṭa‘ât, begin thus :—

چو دونان درین خاکدان دني
ز بهر دو نان از چهٔ مضطرب

This Qiṭa‘h agrees with the one on fol. 287b of the preceding copy, but the arrangement of verses is different there. It begins there :—

ز بد دور باش و به نیکي گراي
مکن عمر ضایع به لهو و لعب

agreeing with the third line here.

fol. 170b. Rubâ‘îs, begin :—

چون غنچهٔ گل قرابه پرداز شود
نرگس بهواي مي قدح ساز شود

The colophon says that this copy was written by one Ḥasan, a servant of Syyid Zayn-ud-Dîn ‘Alî Khân Bahadur Fîrûz Jang, Nawwâb Nâẓim of Bengal (succeeded in 1810), and completed on the 14th Ṣafar, A.H. 1230.

Written in a beautiful minute Shafî‘â, within gold and coloured borders, with a small decorated heading in the beginning. The first sixty-six folios are decorated with floral designs in gold on the margin.

No. 159.

foll. 140; lines 19; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4.

شرح دیوان حافظ

SHARḤ-I-DÎWÂN-I-ḤÂFIẒ.

A commentary on the dîwân of Ḥâfiẓ.

Begins :—

حمد حق و نعت مصطفي را
از دل بزبان رسانده اول

بي دعوي فضل و لاف و دانش
اين شرح رقم نمود افضل

The name of the commentator, Afḍal, occurs only in the above opening lines. He is probably the Afḍal of Ilâhâbâd who wrote the حل مثنوي, a commentary on the Maṣnawî (see No. 78 above), and to this the commentator refers in his present work on fol. 12ᵇ:—

و بعضي شارحان مثنوي در بعضي مواضع بيان مراد باطني نموده چنانكه در حل مثنوي نقل كرده ام

The colophon quoted below also gives this name.

It appears from the concluding lines of this commentary that the author has also left a commentary on the Qirân-us-Sa'dayn.

بشكر خداوند رانم سخن
كه از فضل از بهره جان من
شد از شرح ديوان حافظ چنان
كه نتوانم آوردن اندر بيان
بدان بهره چون دست فكرت زدم
بشرح قران دو سعد آمدم

The following quotation from the introduction (مقدمه) will give an idea of the importance of the commentary:—

بايد دانست كه اشكال ابيات واقعه ديوان خواجه حافظ بچند وجه است و تفصيل آن وجوه آنكه بعضي ازان ابيات ازان قسم است كه معني شعري آنها بسبب غموض عبارت فارسي باماني بر نمي آيد پس رفع آن غموض بايد كرد و بعضي از ان قسم كه معني شعري بعبارت عربي مودي شده پس ترجمه آن بايد نوشت و بعضي از ان قسم كه معني شعري آن موقوف است بر فضله پس ذكر آن قضيه بايد نمود و بعضي ازان قسم كه اگر چه معاني آنها ظاهر است اما دران معاني اختلاف واقع شده

پس بیان مطلب آن ابیات بتفصیل باید نمود تا هر چه حق باشد
مقرر گردد و بعضي از ان قسم که درمیان معاني آنها و میان
مسائل شریعت یا طریقت یا حقیقت تطبیق میسر نمي آید
مگر بصرف الفاظ آن ابیات از ظواهر آن الفاظ بس حرف آن
الفاظ از ظواهر آنها بسوي الفاظ خفیه که تطبیق مذکور بدان
حرف میسر آید باید نمود الخ

The مقدمه is followed by an explanation of phrases and mystical words used in the dîwân of Ḥâfiẓ, such as: زلف, خال, ساقي, مي, معشوق and بوسه, etc., etc., and the commentator quotes Muṣṭalaḥât-u͟sh-Shu'arâ and Sharḥ-i-Gul͟shan-i-Râz and others as his authorities.

foll. 13ᵇ–18ᵃ. Some detached verses from the dîwân, after which begins the explanation.

Written in a careless Nasta'lîq.

Not dated, apparently 18th century.

The colophon :—

تمام شد نسخهٔ شرح دیوان خواجه حافظ من تصنیف . . .
شمس العارفین . . . . شیخ محمد افضل الله ابادي قدس سره
الغریز . . . . از دست فیض الله تحریر یافت

No. 160.

foll. 104; lines 27–29; size $10\frac{3}{4} \times 6\frac{1}{4}$; $9 \times 5\frac{1}{4}$.

شرح دیوان حافظ

SHARḤ-I-DÎWÂN-I-ḤÂFIẒ.

A defective copy of a commentary on the dîwân of Ḥâfiẓ by one Sayf-ud-Dîn Abul Ḥasan 'Abdur Raḥmân with the Ta͟khalluṣ ͟Khatmî

سيف الدين ابو الحسن عبد الرحمن المتخلص بختمي compiled in A.H. 1126. The name of the commentator occurs throughout and the date of compilation is found on fol. 99[a].

A few folios are missing at the beginning, and the MS. opens with the commentary on the following lines of the first Ġazal of the dîwân—

همه کارم ز خود کامي به بد نامي کشيد اخر — نهان کي ماند آلخ

حضوري گر همي خواهي از و غافل مشو حافظ — آلخ

متي شرطيه است بمعني هرگاه و کلمه ما زايده است تلق فعل مضارع مخاطب معلوم است آلخ

The commentator at first explains the meanings of the words and phrases, with their grammatical relations, and then proceeds to give an elaborate explanation of the verses, illustrating by quotations from the Qur'ân, the traditions and other great authors and poets. In several places the commentator has put possible difficulties in the form of questions (سوال), explaining them satisfactorily in the form of answers (جواب).

Written in a careless and rough Indian Nasta'lîq by one سيد فخر الدين علي بن سيد محمد فاضل

Not dated, apparently 18th century.

No. 161.

foll. 210; lines 17 (centre column); 30 (marginal column);
size $10\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

Another defective commentary on the Dîwân-i-Ḥâfiẓ.

The name of the author is not found anywhere, as many folios are missing from the beginning.

The MS. opens with the first line of a Ġazal ending in,

الا اي طوطي گوياي اسرار
مبادا خاليت شكر ز منقار

الاّ کلمه تنبیه است در پارسي بجهت التماس نیز آمده است
طوطي در عرف صوفیه صافیه نفس ناطقه را گویند الخ

In some places difficult words and phrases are explained. The explanations of verses, though short, are of a learned and a decidedly Ṣûfîc character. References to the Iṣṭilâḥât of Mîr Sayyid 'Alî Hamâdânî and Farhang-i-Luġât are given in many places.

Written in an ordinary Indian Nasta'lîq.

Not dated, apparently 18th century.

END OF VOL. I.

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